RESERVED TO THE PROPERTY OF TH hrittian praiers and help meditations, as well for private aspublike exercise, gethered out of the most goody lear= nes in par time. 24-4-90 DI M. 19. 25. often lately sugmented, mid newly insparited low ighteoutly, and co Vinthe Evening & Morning and at Noone wil I pray mito the Lord, and he wit heare my prayer. Imprinted at London by Henry Wide delton. Anno Domini. 15700

Titus 2.

He grace of God that bringeth faluation vnto all men hath appeared, and teacheth vs that we should deny vngodlines, and worldly lustes, and that we should line soberly, righteously, and godly, in this present world, looking for that blessed hope and notable appearing of the glory of the mighty God, which is of our Sauiour lesus Christ.

anuary hath rect. dayes. the Mone err. The days bath.ir. And the night.rb. howies. howses. 13 The Circumcilion of Chift. b On Sohich day Noc being in the Irke byon the waters, began to see the tops of the high mountaynes. The Epinhany. op apparition of the 5 Low Idus. 10 f. Che.10. Pabuchodeneser belieger the Bauen, and after that the Rest 13 Buchreiting. Conc. 14 8 The miobe frinter after Btolome. 152 16 TR Then & Det out out on 81 the Idoue, which brought an in 011 braunch. 20 f 21 9 223 23 246 36 Commons and returned no more to 3200. 27 8 30 p

Tebenary bath, croin, dares.

and the Doite exte.

The day hath.r. The night hath. ritte

2 2 2	chieffe to noitsettrugal In the boon the for the feeters, began to feet	9 9	3 2 2
ラヤ	of the high mountapness.	3000	4.00
8 D 9 E 10 f	Logd Johns.	0 0	8 9
143 g	the Rauen, and after that the	61	Pai Bă Bă
13 b	which returned. Gene. 8.	5	13
16 e		4	91
18 g	the Doue, which brought an brannch.		
21 C 22 B		D	20 21
23 B		9 3	25
25 B 26 B	and returned no more to Poe.	Ş,	di.
28 C		8	28
		d	30

Pay hath crri, dayes. and the Mone. rex. The day hath rbi. The night hath, bill houres. houres. in 190 hillip and stacoball and a and Hanari Can The Alcention of Chaile into heaven 40. Daves after his refurrection. Math 16. 6 1660 commanded Aceto cary vitalis b into the arke. Benefis.d. 9 10 D 11 2 12 6 13 The 14. Exchias bit first celebrate the paffeouer. 13 ara. 30. The. 15. the children of I fraci murmus 6 red after the field, and God fente them plenty of quayls. This was the . 30.day 19 after the departure from Egipt. Et. 16. The. 16. day God made Ahanna to rain downe. Ecod. 16. The 17. Pee entred into the arke. Ge. 7 The . 1 o. the people beparted tro mount 23 € Soma. Rum.9. 24 B The. 12. fier from about confuued & part of the holt of Ifraell. Punt 114 e The Arke of Poe had iffeed by day by the waters of the dood. Our .85 30 C Micension bap.

000

June hath.rpr.dayes. and the Mone. prr. The day hath. rbt. and the night. bitt. houres. This day the children of Ifraell came to mount Sina, and went thence the that moneth, where they taries almost a peared will a let talk as and out The. 6. the temple of Diana in Cohe fus was burner. The peare before Je fus Chrift.54. active i.a. of sections with the first celebrat fina Common Dari Pine. 1 4. the children o revafees the flesh, and God ente plente of quality, sint and a

The priti bay of this month time 3 the erus gane out proclamation in faueur of the Jewes, against Daman and his compiracie. Peter 8.

a. I han 15 april.

24 9

C

2

26 2.7

28 2.7

part of the bolt of Thrackl. M The arke of Por was tifted by this day by the waters of the flood. Gen. 7.

D. Weter the apoule.

Warch hath.rrri. dayes? and the Life one pre-The day hath, rii. The night hath rii. houres. houres. Poe pucouerco the Erec. Gen.S. Ehe tabernacie was prepared by Ab The.3. the temple of Jeunfalent mas soboly finished and confecrated. 11. E rection appeared again to 143. 2016 which were affembled finder . The mag was prefent. The ro. the people of Three Scent deep to f dozogn Dzpfotev. Lonn. z. aud. d. 11 121 2 The 13 the feath of doctor mas celes 13. b beaten, because that day was appointed 14 c to put the Temestadath : Wester 3. 15 be se Lanarus was raised by again. 60 3 hon. 11. Their, the people came outof Conta 19 3 Che.20 Chaift madelins entrance into 21 C Doct and the doc Tielar. the people come to all ara disk financia falter of their could not ornance Annunciation of Marie 1001 14 1 5 g The. 24. he made his fupper. in the 25 maintainers and a second 130 by of the 26 Swas crucified of to flow 28 of Their 7, he refich in the fepulcre. 19 6 The 18 he role again from death. 30 €

of the Locald. Daniel. 10.11.31.

31 f

Appill bath rry, bares

and the Mone, exp.

The day hath.rif.

and the night hat richouses.

000

Poe buconered the Irkc. Gen. 3. the tabernacle mas prepared by ABOS fes. @ 100.40. I sing Chailt the 8. Day after his refor-61 rection appeared again to the apolites D which were affembled | wher & . Thee= ð 2 mas was prefent. 78 The 10. the people of I frael went oner Jozdan Dzy foted. Jolua. 3. aud. 4. IO 11 12 b The. 13. Iffuerus gaue out proclamate on to put al the Jewes within this bing 14 f Dome to Death. Delter. 3. 15 g The.14. was the celebration efeth pals 16 ouer. The. 15. the people came out of Egipt. 17 18 C Erod.Iz. 19 D The. 18. the people went ouer the reobe fea day foted, and Dharo was drowned 301 with all his hoft. 21 f 22 g The.22. the people came to Mara, the waters suberof they could not drinke. 23 24 b @rodus.5. 25 € 26 0 - The.24. recelation was made to Da= nicil of that which should come to passe 27 € from the time of the kings of Derlia bn 185 29 g to Chilft, and from thence butil the end of the world. Daniel. 10.11.12.

Deptember hath. rrv. days. and the Apaone spire The day hath rif. - And the night hath. houres. hourcs. The Temes talled & maps has about 1.13. JEWITT 1 2110. 42.1. The.9. of this Moneth Hierufale was put to fper and foods and so holly ouer throwne as Christe foretolde them. 40 yearen before. Joseph, ii. 7.cap. 26. 13 0 15 8 en once failed sank the action as S. Matteres com 22 5 23 B une forch chiese 25 b Che.25. Debendas Did finish the reparing of the Swales of Hierusalem. In. 26 C 1444. befoze the Matinitie of Chaife. 27 0 28 € Pehemias. 6.

29 1

30 g

S. Alyichael.

Detober hath.rrri.dayes. and the spanne.com and the night ! The day hath.r. riiti.houres. houres. The Jewes falten & wept for Godoli as. Jerem. 41. and. 42. e Tie o of this Moneth Burning The tenth day was the feate of recon ciliation, which was the onely days that God orderned to faft. 148 Luke Enangelift. The 17-daye which was the 150 after the beginning of the floud, the Arke fel teo uppon the mountagne of Brarat in armenia. Gen. 8.

The. 24. Titus gaue forth three thous fand Jewes to the topis beattes. I mo

Domini. 73. 26 6 27 f वहार कर्ता अवशिक्ष स्थान 28 a

45678

11

13

19

10

21

23

Simon and Jude - Land Palle

July hath. rrri. dayes. and the spancer in The day hath. rb. . And the night hath. fr. hourss. houres. Alarea deed in the monimum of A tig.11 . Poursy 013c. 40. peersy sire continue our of Egyt. Rums, 10.16 3456789 D Dogge dayes begin The. a of this month the citie of Micru: o b fule alliegou by the space of 18. moneths, 11 C was finally taken by the king of Babis ion. Terem 39 and come som that 13 € 1000, IND. 6. Cap. 26. 14 15 16 17 18 C D 20 21 22 Mary Magdalen. 6 James the Apollie. D 17 € 18 € d

	The day hati). bill.	the Monte the night rvi hourse.	
	1 f 2 g 34 b 5 c be shortest day		
	6 D 7 8 8 9 9	85. d & & & & & & & & & & & & & & & & & &	
1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	2 C 3 d 4 e 5 f The.15, day, th 6 g uitte of Chailt.	repetite before the Pat	
1 2 2	6 Lozdin Hierus	opport the Witter of th	
	7 b The Natiuitie o	f Chria.	
2 2 3	og the age of .89. pe	ped in Epheius being o	

AN ALMANACK

foz.pr. peares.

	85		
Anno.	Ho.	Paftha.	Pente-
Domini.	Letter.		cost.
			g/4 G/s
1565.	65 13.11	22. Apzill.	10. Jun
1566.	# 10 m	14. Apzill.	
1567.	Œ	30. March	The second secon
1568.	DO	18. Apzill.	ROUTE OF STREET STREET, STREET
1569.	15 That	io.Apzill.	
1670.	a	26.Sparch	
1571.	Bring	is. Apzill.	
1572.	T.In.	AND THE RESERVE AND THE PARTY OF THE PARTY O	16. Spay
	5	22. Parci	TO CONTRACT OF THE PARTY OF THE
1573.	Cod a	in Apzill.	
157 to one	भार प्रवर्ध	3. Apanl.	A REPORT OF THE PROPERTY OF THE PARTY OF THE
1575.	915	22, Apatil.	
1576.	- A. C. C. C.	7. Apzill.	26. May.
577	I	30. Sparch	AND RESIDENCE AND ADMINISTRATION OF THE PARTY.
1578.		The contract of the contract and all the contract of	CONTRACTOR OF THE PARTY OF THE
1579.	D	19. Apzill.	THE REPORT OF THE PERSON OF THE PERSON OF A PARTY OF THE
1580.	C 3	3.Apzill.	22.99ay.
1581.	A1	26.March	14.30ag.
1582.	9	15. Apzill.	3.3unc.
1583.	3	31. March.	19. May.
1584.	(CD)	19, Apzill.	7. June.

for. peace s. A rule to know when the Terme begimeth and Dillarpterme beginneth the priff. days of Isnuary, if it bonot Sunday; then the nexte day after, and endern tijeizii. Day of february. Caffer Cermaneginneth ron. dapes af ter Galler, and exdeth, itti. dayes after the all cention bap. Frinitie Ering beguineth the next pape after C expus Chauti Day, and endeth the web nesday formight after. ABightlmas Erme beginneth the ix of October if it be not sunday, and endeth the ervicion of Poucater. Gight Dayes before any terme beginne the enchequer openeth, extept Exmitie Exint which is but intemperbore. 1779. 08:11 1811 1,82. 1584. 19. शिम्यारी है स्थाप

An Introduction to Prayer.



OR as much as of our feluce we are destitute of all good things, a betterly boyd of all necessary helpes to faluation: the Lord our God of his own fre mercy and good= nes offereth hunselfe to be in

Chailt, and in him he giveth buto bs, in the Acede of our milery all felicity, in the steede of our poverty thunspeakable riches of his grace: he openeth buto be in him the treasures of heauen, that our farth might wholy beholde him, and our hope be fully fixed byon him. In who it hath pleased him that the fulnes of his grace should dwell, that from thence we might all draw (as out of a most plentifull fountaine) the waters of eternall life. This fecrete and areat mpstery is reacted to such only, whose eyes the Lozd hath opened to fee light in his light.

Therfore fince we are taught by fayth, that whatfocuer we have neede of and is wanting in bs, the same is land by with God for vs in Chailt: it remarketh that we leeke it in him, and with prayer craue it of him. The Apolite Rom. 10 therfore to show that true faith carnot be separate from the invocation of Gods holy name, hath let this order, that as farth commeth by the Gospell, so by the same fayth our harts are Airred by to call byon the name of God: and

215.7.

therfore

therefore he farth that the fririte of adoption, Which fealeth in our hartes the witnes of the gospell, rayfeth bp our spirites that they bare with volones thew forth their delires: it fir= reth bp in be buspeakable gronings, and cau= feth by to cry with confidence: Abba Father. 215 y the benefite of wayer therefore we attains to those riches which god hath land by in store for bs : for thereby we have familiar access to God, and boldly entring into the fanctuary of heaven, we put him in minde of his promiles: so that nowe by experience wefcele and finde that to be true in deede, which by the word we did before but only beleue: now we eniop those treasures by prayer, subject by faith we did be= fore but only beholde in the gospell of our Lord Telus.

Dow, how necessary and profitable this exercise of praper is, it appeareth, in that the lord himselfe witnesseth our whole saluation to con: fift in the calling boon his name, wherby he is wholly present with by: namely by his prout dence and fatherly care by the which he wat cheti ouer bs : by his power by the which he fusterneth and succoureth our weaknes being every moment ready to periff : a by his good= nes and mercy by the which he recepueth be in to favour, being miserably loden and pressed downe with finne. And hereby groweth fingular rest and quietnes to our conscience. Tox when we have disclosed to him our necessitie, herein we finde most topful & perfect quietnes, that nene of our cuilles are hidden from him whom we are perswaded to be both most wil=

ling

ting and alfo most able to helpe bs.

Mow, that our prayer may be made in such wise as it ought to be, firste we must see that we be in hart and mind no otherwise prepared, then becometh those that enter into talks with God, as we are taught Eccle. 18. Before thou may, prepare thy selfe and be not as one that

temuteth God.

Ö

8

E

D

D

1:

15

i= t:

10

ıg

D= m

CD

U= 02

ie,

s,

il=

ng

we must consider therfore when we may, in whole presence we stand to whom we speake, and what we delire. we stande in the presence of the aimighty creatour of heauen and earth, and all things therin conteyned: to whole eter= nall matelie innumerable thousands of aun= gels de affiit, serue and obep. We speake buto him who knoweth the secretes of our hartes: before whom nothing is more odious then hy pocrify and diffimulation. We aske those things which be most to his glozy and the comfort of our consciences. we must therefore viligently endeuour our sclues to remone all such things as may offend his divine maichy. Zind firste. that we be free from all worldip cares & fieldly cogitations, whereby our mindes are carred hither and thither, and being drawen out of hea uen and from the pure beholding of God, are pressed downe to the earth.

And here let be call to minde, howe bureue= rently we abuse the great goodnes of God, cal ling ve into familiar talke will) him, when we have not that reverent feare of his sacred maicitie, that we would have of an earthly creature of a worldly prince: but suffring our harts

jones

to be carped away with wandzing thoughtes and worldly imaginations, are otherwise occupied, and forlake him in the mids of our waier.

As God is a spirite, so he wil be worthinged in spirite and truth: that is, in the inwarde af= fections of the bart, and with a true, farthfull and bufarned kinde of worthin. And therfore as at all other times he requireth the harte: fo specially in the time of prayer, when we shewe our selves in his presence, and enter into com= munication with him: and therupon when he promifeth to heare all those that cal boon him. he maketh a restraint and saith: that call boon him in truth. Seing therfoze the chiefe buty of paper consisteth in the harte, we must with our whole harte powze out our prapers buto God the fercher of hartes, and with a spncere. bufayned, and ardent affection and opening of our hart before God call byon him, or els we thall not finde him.

Let be knowe therefore, that none prepare them felues rightly to prayer but such as have a reverent seare of Gods maiestie, which they can not have that come not to it buburdened of earthly cares and affections. And this is it that is meant in the scriptures by the lifting by of hands, that we should remember our selves to be farre of from God, buieste we lifte by our harts and mindes also on high. And therefore it is sayd in the plaime: To thee have I listed by my soule. The scripture vseth also this maner of speach, to lift by prayer: that they which desire to be heard of God, shuld not have their mindes carped away with earthly cogitations

Pfal.25.

and

and vanities. And though it behard to be so bent to prayer, but that we that finde that ma= ny bythoughts will creeve byon bs to hinder our praper, pet the more hardeit is, the more earnestly we must wrestle to overcome all lets and hinderances, and labour with inward gronings buto the Lorde, that he will linke our Pfal. 86. harts falt buto him, and not fuffer be to be led away from him by the vayne suggestions of sa= than, who at all times compassing be about, is neuer moze busy then when we addzesse our felues to prayer, fecretly and fubtelly creeping into our brefts, and calling be back from God: so that oftentimes when we with all reverence thould speake to God, we finde our harts tal= aing with the vanities of the world, or with the folish imaginations of our owne harts.

Finally we must be in chaistian charity, loue and concorde with all men, feeking bufapued, harty and brotherly reconciliation if we have offended any man, before we enter into prayer, or elles God will not heare our prapers: yea they are otherwise execrable and ful of damna= ble hypocrify in Gods light. And this that is spoken of praier may be said also of the hearing of Gods word, or any other feruice of God.

we must therefore lay alide all malice, enuy, weath, grudge, contention, wangling, diffinut lation, all gilefull, craftp, and fubtil dealing, and with a lingle harte doe to other, as we would they should do to bs. Peter willeth that such as have once tafted how good and bounteous the Lord is, and are become new creatures by the heavenly regeneratio through the doctrine

Gal.s.

of the gospell, should like holy and innocent babes, lay alide all fuch workes of the field, which doe deprine a man of the kingdoine of God. And S. Paule commaundeth be, that laping alide those cursed works of darknes, we thould in the steede therof, put on (even as the elect of God, holy and beloved) tender mercy, kindnes, humblenes of minde, mekenes, longe fuffering, forbcaring one an other, and forge= uing one another, if any have a quarell to an o= ther, as Christ forgane bs: and about all these things (faith he) put on love which is the bond of perfection, and let the peace of God rule in your harts. When pe thall frand and prap fapth Mark. 11 5. Wark, forgeue if ye have any thing against any man, that your father also which is in hea= uen, mapfozgeue pou pour trespasses : foz if pe will not forgeue, your father which is in hea= uen wil not pardon you your trespasses.

Moreover we must have such a feeling of our owne milery and wretchednes, as map worke in be an earnest forow and veration of minde for the same. Example wher of we may fee in the beare feruants of God when they fap, that out of the deepe deepencs and out of the middes of the lawes of death they better buto the Lord a forowfull boyce. De that defireth mercy, must have a feeling of his owne misery, and therefore fayth Dauid : heale my foule D Lozd, for I have simed against thee. There is no health in my fleth (faith he) because of tip diffileafure, neither is ther any relt in my bones because of my sinne.

Pfal.41.

Pfal. 38.

This

nt of at

oc je

le

D

nhit

This anguish and forow stirreth by in gods children a feruent delire to obtame comforte, helpe and fuccour at Gods hande, and therfore such as feele themselves oppressed with great calamities, having by the helpe of man no hope of beliverance, do cry buto God with afflicted hartes, as Danid did in his distresse: ABp soule thirfteth for God euen for the tiuing God. Ind Pfal. 41. as the Bart being wounded brayeth for the ris uers of water, so panteth my soule after thee D 650D.

This is that godly forow which S. Daule 1. Cor.7. fapth worketh in Gods children repentance to Pfal. 34. faluation. The Lord is nigh to them, farth Da uid, that are of a contrite hart, and will faue all fuch as are afflicted in spirite. To him will 3 Pfal. 66. loke, even buto him (fayth the load) that is afflicted and broken harted, and trembleth at my woods. Therefore David calleth the time of trouble the fit and convenient time for the faith ful to fly buto God by vraper. And albeit they be not at allaimes in like distresse or continual= ly groningolader the burden of prefent enilles. pet must they nedes be euer in dreade of newe dangers, and carefully afrayde of further troubles to follow. As trouble and feare therefore are the very spurres to stirre them by to harty and feruent paper: so by occasion therof they have more free accesse buto God as though he

did therby call them buto him. This godly forow for finne, and feruent de= fire and longing for Gods louing mercy and fa uour, commeth not of our felues, but of the fpe: ciall goodnes of God: for we are of our schies

213. iiii.

Dull

dull and without all lust to pray: pea so great is our imperfection that we know not how to pray as we ought, and therefore the spirite helpeth our insirmity, instructeth his what is right, and guideth our affections. He maketh intercession for the sainctes (sayth S. Paule) according to the will of God, and that with sighes and gronings which can not be expressed it that is, he stirreth his our harts, giveth his a desire and boldnes to pray, and causeth his to mourne when we are by any meanes hindred from it, and fele not our selves moved therunto with such feruent zeale and affection as we should be.

Mow, although we know that it is the only worke of the holy ghost thus to move and encline our harts to prayer, notwithstanding we may not be negligent and southfull to dispose and stirre by our selves therto, but rather contrariwise, so often as we feele our selves colde and not disposed to prayer as we ought to be, we must make our supplication by the load, that it would please him to instance we with his holy spirite, wherey we may be framed to pray with such forcency of mind as we ought to bo.

when we are call down by the lenke and fceling of our owne infirmity, time and misery: yet must we exap notwithstanding in sure and stedfall hope to obtaine our requestes. These be things in deede contrary in shewe, to ione with the feeling of the iust vengance of God, sure affiance of fauour: which things doe yet very well agree in that it is the goodnes of

God onely that rapleth by by being oppressed with our owne enilles, from the which of our felues we can not rife. For as repentance and fayth are knit as companions together (albeit the one drineth be downe with feare, and the other lifteth be by againe with comfort) fo in praying they must nedes go togither. And this agrement Dauid expresseth in few words. 3 will (fayth he) in the multitude of the mercy enter into thy house, and in the temple of thy

holines I wil worthin thee with feare.

Therfore when we are once touched with true repentance and feeling of our owne mile= rp, we must withall have a persuation of Gods fauour and mercy towards by in all our play= ers, that they shalbe accepted of god so farforth as it thatbe necessary for bs. This is the allurance, fapth S. Ihon, that we have in God, that if wealke any thing according to his wil, he heareth bs. If we have not a fure trust and confidence in the mercy and promiles of God, it is unpossible to make our paper to him a right, and wholoever douteth whether God heareth his prayer, that man obtaineth no thing: for to fuch prapers God hath made no promise. But contrariwise he sayth: whatsoe= uer ye thall aske in prayer, if pe beleue, ye shall recepue it. And againe : Sohatsoeuer pe desire, Mark. 11 beleue that pe shall obtayn it, and it shalbe done onto you. Aske sayth S. James in fayth and water not, for he that watereth is lyke to the waves of the lea, which are tolled of the winde and carped away. And why thould we waver or boubt, seeing the holy scriptures testify of

1. Ihon 5.

Math. 21 lames.1.

God, that he is faithfull, iust, and true in all his wordes and promises, saying: The Lorde is faithfull in all his words, he will ener be mindfull of his coucnant: the truth of the Lord endoureth for ever. And although our fayth be not so strong, and therfore our prayer so harty and relous as it ought to be, yea though our fayth be faynt and cold, yet let be hold fast this principle, that our prayers are not frustrate or in

bapne.

Mark.9

Pfal.si.

for our comfort herein, we have an example in the father which brought his sonne, first to the Aposties and afterward to Chaist, and fayd: If thou canst Lozd, helpe: and pet after= warps he acknowleged the weaknes of his farth, and delired to be made ftrong : 3 beleue Lozd (faith he) helpe mine bubelefe. How often Doe the children of God complanne of this im= perfection and imbecility of fayth : Such as are exercised in true praper, doe feele that in crauing of God the forgenenes of their finnes, they bring farly the tenth part of that facrifice which Dauid speaketh of : wher he fayth: An acceptable sacrifice to God is a troubled spirite, a broken and an humble hart D God, thou wilt not despite. Many times they are driven to wrestle with their owne dulnes and colones in prayer: many times their mindes Clippe alide and wander away in banitie: many times they feele not their owne lacke and ini= ferp to pricke them tharply inough to prayer: pea and many times they are so beaten downe Spith the sense and feeling of their owne sinne and milery as though they were forfaken of (5 00

and their fayth btterly crtinguished.

is

D

n= Ot

nd

th

1=

u

lo

to

O

1=

e

n

g

In what horror and anguish of harte was Dauid when he layd buto the Lozd: why doll Pfal. 88. thou reject my soule? why hidest thou thy face Psal. 39. from me ? And againe: ceale from me butill 1 go away and be not. Wherby it might seme that he like a desperate man desireth nothing elles but that the hande of God ceasing, he might rot in his enils: but it is not lo. for he lapth it not, for that he would have God to depart fro him, as the reprobate do: but only he complay= neth that the weath of God was to heavy for him to bearc. A hard tentation is it when the faithfull are compelled to cry: how long wilt Pfal. 80. thou be angry against the prayers of thy ser= uants: as though their very prayers made god more anary. So when Jeremp fapth: the lord Lamen. 3 bath thut out my prayer: no dout he was tha= ken with a behement pang of tencetion.

Thefe are the imperfections of Gods chil= dren. Which even in belewing and hoping, do of= ten times ofter some onfaythfulnes, and in the berp remedyes fall into new viscales: for there is no prayer they make which the Lord would not worthelp loth and abhorre, if he thould not winke at their wots and imperfections. And fuch examples are common in the scriptures. wherby we fee that the Lord oftentimes fuffe= reth his to be grewoully tempted and afflicted, and hideth from them the comfort of his wirit. as though they were cleane forfaken, but to

their great consolation in the end.

This is the schole wherin the wisedome of God nourtereth and tryeth hir children, as we

may fee Eccle. 4. first the will walke with them (farth he) by croked wayes, and bying them buto feare and bread, and torment them with her discipline, butill the haue treed their foules, and have proved them by her judge= ments: then will the returne the straight way buto them and comfort them, and thew them her fecrets, and heape byon them the treasures of knowledge and bnderstanding of righteous nes. Thus we fee the state of Gods children. that when the Lozd hath thewed them what they are of them selves by the sight and horroz of their simes and terroz of Gods judgement for the same: then wil he shew them what they Esay. 54. are in Christ, as Esay sayth. For a time, a little while I have forsaken thee, but I wil gather thee togither in wonderful mercies. In a thoat time of weach I hyde my face a while from thee, but I will have mercy on thee for ever. lapth the Land thy redeemer. Such is the louing kindnes and mercy of God towards the afflicted when they are fory for their finnes, lamenting and mourning in their harts to be de= livered from the same, that they might serve God in the freedome of conscience.

Math.s.

Efay.42.

This is that mourning, this is that hunger and thirst that Christ speaketh of: Blessed are they that mourne, for they shall be comforted: Biessed are they that hunger and thirst after righteousnes, for they shall be satisfied. God for his truthes sake will put the righteousnes of Christ on them, and wash their varighteousness away in his bloud. The brused reed will he not breake, and the smoking slar will he not

quench.

quench. The afflicted, the heavy and broken harted, the weake and feble he wil not forlake: pea be they never so feeble and frayle, pet so long as this luft, belire and mourning to be delivered from their finne and milery, remayneth in them, God feeth not their finnes, rekeneth them not, noz layeth them to their charge, foz his truthes fake and love to Christ. Beis not a linner in the light of God, that would be no Cinner. He that would be belivered hath his harte losed already: his harte finneth not but mourneth, repenteth and consenteth to the law and will of God, and instificth God, that is he beareth record that God which made the law is righteous and just: and fuch an hart tru= fling in Christes bloud, in Christes righteouf nes, is accepted for righteous, and his weake= nes, infirmity and frailty is pardoned, and his finnes not loked byon butill God put moze Arenath in him: the encrease Swherof he shall daily feele in fuch fort, that at the length he that in all troubles be able to fay with Dauid : 3f Pfal.23. I thould go through the thadow and dangers of beath, I will not fcare whatfoeuer happen.

Pow to firre by our harts in confiderati= on of our great milery and necessity, to a moze feruent praper, the Lord him felfe hath com= maunded by to cal boon hun for helpe and fuc= cour. Therfore let by have the commaundes ments of God alwayes in our fight touching praper, and whiles we pray let be call them to Math. 7. our remembrance. Aske seeke, knocke, watch and pray. Cal boon me sayth God in the day Pfal. 49.

Ephe.6.

Col.4.

Philip.4

of the trouble. Deap alway with all maner of prayer and supplication, and watch therunco 1. Tim. 5. with all viligence. Reiopce alway, pray continually, in all things be thankful, for this is the wil of god in Chaift Jelu towards you. Continue in paper and watch in the same with thanks geuing. Let your requefts be fewed bnto Bod in praper and fupplication, with ge=

umg of thanks.

Ind this we are also no leffe bound to bo by that commaundement wherby we are forbid= ben to take the name of God in bapne. For in that we are there for bidden to take the name of God in bapn, we are commaunded alfo to take and to ble it to his glozy, gouing buto him the prayle of all goodnes, helpe and fuccour whites measkeand loke for the same at his hande. wherfore except we flee buto him in our trouble and necessity, except we cal boon him for re= liefe and fuccour, we prouoke his displeasure no leffe then if we tholb make buto our felues Idols, or worthip straunge Gods: for in the contempt of every one of the commaundements we them like contempt and disobedience to the wil of God, and all thefe fentences which com: maund be to call beon God, do appertagne to this commandement : Thou thait not take the name of the Lord thy God in bayne, and fo praper is a werke and chiefe feruice belonging to this commaundement. We may not therfore thinke that there are no finnes but Idolatry, murther, thefte, whosedome, and fuch like, but that it is budoubtedly a great firme also not to render this feruice to God, that is, not to prap,

not to aske, not to loke for helpe from God in our necessities, not to render thanks for the be-

nefites we have received.

0 = 0

0

Therfore if our bnwerthines at any time doe cry out against bs, stop or feare bs in such forte that our confciences are aftorned and flec from God:if we doubt whether God haue rewect to our mayers, gronings, and teares, we must set before our eyes how that we are com: manbeb, though we be never fo bimouthy and our finnes never fo many and great, to pray for reconciliation, Gods fanour, and forgeuenes of our finnes. For els wheras God commaun= bs to absteine from theft, murther, whosebom ec. we may in like fort excuse our selices and say that we are bow outhy to obey Gods comman: dements. Great is our iniquity and manifest is our contempt and dispiling of God when we neglect and belay to call for his helpe. Such as flee buto Ged therefoze and call bopon him in their necessities, over his will, and finde therin no fmall confolation, knowing that therby they Do bnto him most acceptable service, fozasmuch as he pronounceth that nothing is to him more acceptable then obedience to his will and com= maundement.

As we are commanned of God boldly and without all respect of our own benworthines to come betto him as a incressfull father, and one that knoweth our necessity and pitieth our missery: so hath he promised very graciously to heare be and graunt our requests. And hereof riseth yet a farre more comfortable and greater

consolation,

Pfal.50

Pfal.145.

Pfal.91.

Efay.65.

Rom.8.

Pfal.145.

Efay. 65.

Luke. n.

Eccle.2.

confolation, wherin confifteth our whole con= fidence and trust of obteining succour and mer= cy at Gods hand. wherfore he allureth by with many most sweete promises to call bopon him. Math. 7. Afte (fayth he) and ye thall have : fecke and ye thail finds:knocke and it thaibe opened to you. Ierem. 25 ye hall cry buto me and I wil heare you : ye thall feeke me and pe thall finde me. Cal boon me in the day of trouble & I will beliver thee. The Lozde is nigh to all them that call byon him, that call boon hun in truth: he both the will of them that feare him, and he will heare their prayers. He shall call byon me, and I wil hearehim : 3 will be with him in trouble, 3 will beliver him and glozify him. At the boyce of thy cry, he will certainly have mercy on thee: when he heareth thee he will answere thee. He that is Lozd over all, is rich and bountiful towards all them that call boon him. He wil fulfill the belire of them that fearehim : he will heare their cry, and will faue them. And God to declare his readines in hearing of finners, layth: before they cry I will answere, & whiles they are pet in thinking what to fpcake, I will heare.

Emongs many lweete promiles of 600, though these might be sufficient to prouoke be to feruent and harty praier: pet there be certain other notable and most comfortable promises Subjich we fhold specially have in remembrace, as thefe: If re which are enill can gene good giftes to your children, howe much more Chall vour heavenly Father geue the holy Shoft to them that delire him? Confider the old genera

tions.

tions, and marke them well: was there ever any confounded that put his trust in the load ? or who hath continued in his feare & was for= faken : or whom byd he ever despile that cal= led boon him? And of all other that is the most notable sohich by the Prophet Joel is added immediatly after the prophecie of that horryble destruction that was at hand: saying, who so uer shall call been the name of the Lozo, shale be saued.

in

Q

C,

DO

ali

to

d

Dere let be consider the order of the promifes: which perteins eyther outwardly to the body, or inswardly to the foule. which part (the foule 3 meane) bicaule it is much more precious then the other, we must firste crave such things as properly belong to the faluatio ther: of. But first of all, confessing our sinnes buto God with most humble and penitent hartes, let vislet before vis the promiles of remission of the same. For this sentence is true : Godhca= reth no finners, that is, fuch as delight and co= tinue in sinne. Wherefore in all our prapers, yea whe we be about to alke any other things, what so ever they be, let be first thinke of the remission of sinnes, having alway in our light fome comfortable promites thereof, as this: If 1. Ihon. 1. we confest and acknowledge our sinnes, he is faythfull & righteous to forgene our offences, & to elense by from all iniquitie. And herebuto let be crave the light of the holy Ghost to ken: ble and confirme in by the true knowledge of God. Let be pray for the continuance of Gods holy word and gospell amongst bs, for the enlarging of his kingdome, and the aduauncing

CL.L

ofhis

of his glozy. Let us begge the gift of faith, repentance, feare, patience, prayer, hope, love, toy, peace of consequence, with such other fruites of

the spirit, and for everlasting life.

And here also we muste remember that we boe not onely call our schoes continually to a count for our new sinnes, craving at gods hand mercy and sozgenenes of the same, but also for those sinnes which might seeme to have bene long agoe sozgetten: as David having confessed an hainous offence, by that occasion returneth even to his mothers wombe wherein he had gathered the infection, heaping together the sinnes of his whole life. Even so in an other place when he asketh an other thing he sayth: remember not the sunnes of my pouth: Remember me according to thy mercy, sor thy goodness sake D Lorde. Againe: loke byon mine afflictio a travel, & sozgene all my sunes.

when we have thus prayed for things perteining to the soule and to the kingedome of God, we must pray also for corporall benefits, as well common as prinate, as peace and transquistie of those countryes which gene harbought to the true professes of the gospell and godly congregations, being in this life as Daniell in the middest of the Lions. Pray for the peace of Pierusalem sayth Danid. Also for defence from misery, beliverance from trouble, for happy successe in the workes of our vocation, for health, living, protection of lyse, goods, name ac.

And although the Lorde knoweth before we alke what we have nede of, & is ready to gene

liberally

Pfal si.

Pfal.25.

Pfal.29.

Pfal. 122.

liberally, rea and both gene oftentimes bndefi= red : and furthermore hath promiled that leke ing first the kingdome of God and the rightes ordines thereof, all other thinges should be geuen be pet he commaundeth be to afte cor pozall benefits, and that for three causes.

first that we hold know that he is the ans thourand gener thereof, and therefore should not onely be thankefull for the same, but also stirred up, therby to seeke, lone, a worthip him.

Speconaly, that we thousa be wel perfivades of his good providence towards vs, when we processions that he both not onesp promise that losue.1. he will never favle vs. but also hath his hande alwayes Aretched out to helpe them that call ppon him.

Chiroly that our fayth of reconciliation and forgenenes of finnes thould be exercised thos rough the afking of those corporali things.

and herein we must specially and about all things feeke the glozy of God, and therfore we must pray for these corporall things in such fort that we may offer therewith our obedience on= to God. Hercof we have example of Chailte when he layd: Father if it be possible let this cup palle from me: neverthelelle not as 3 wil, but as thou wilt. with this obedience also to \$ will of god spake David when he desired to be brought againe into his kingdome, faping: If I that finde fauour in the fight of the lozd, he 2. Reg. 19 wil bring me againe: but if he that lay buto me, thou dost not please me, I am ready: let him bo as it semeth him good. And Job sayth though Job. 3. he kil me, pet wil I put my trust in him.

C

30 31

Therefore, for as much as we know that it is the lotte of Gods children to be alway bus Der the croffe. & therefore concerning thefe conpozali benefits we know not how or what to af keas we ought : we must herein offer our obedience buto god, abitumg his good Soill and pleasure so long as it thall some good bute him to exercise be in the want thereof: who suffereth be fornetime to be afflicted for our chaffile ment and for the probation of our cotingance. e allo that we may receive with greater glab= ncs (if to his divine wil dome it feme expedy ent for bs) that which with arbent belire we 1. Cor 16. long loked for, Saince Paule faith : when we are judged we are chaftened of the Lozde, because we should not be condemned with the world. 18 ut when we pray for fpiritual things we must as be them absolutely & without condicion for thereunto do perteine the chiefe pro= miles of the gospell, of the which God would haue be moft affured . Alcrely bereip I fape onto you (lapth Chailt)he that beleueth in me Ezech. 33 hath everlasting life. As sure as I live (sayth the Lozd) I will not the death of a sinner, but that he retourne and lyue.

> To the promites of God we must ione er= amples, whereby we learne that god bath bard and holpen those that cal boon him. for all de= liverances, whether they be of other (where= of the (cripture is full) or of our felues (wher= of we have experience) are examples of Gods promiles. Hereby Did Dauid comfort him felfe in the anguish and heavines of his harte, faving: I will remember the works of the Lord.

Pfal.77.

Ihon.6.

and

and call to minde the wonders of olde true. Thou half mightely delivered thy people, even the sonnes of Jacob and Joseph. Agame: 3 Pfal. 31. will be glad and reiopce in thy mercy, for thou halte feene iny trouble, thou halt knowne my forde in advertitie. And thus being warned both by promifes and examples, let be learne to cash our care boon the Lozde: to call bopen him, and to loke for help at his hande. So that our fauth by little and luttle be moze firme and certaine and our harte that reft in hope and eppectation of gods helps, or any many man on

Solver by sociated the total sabut for as much as of our felues for and bowouthy to apears in gods light. Spholeter! pote maieltie comming once into our minde, it is papolible but that we froud five from him as a fearefull judge : therefore he hath genen onto be a Mecdiatour, even our Lord Jefus. that he being a means between God and bs. might change the throne of preadfull glory into thethzone of grace, and that we by his merits having accelle onto God, might have affured trult to find grace in his light. If any man fin, layth, fainct John, we have an advocate with the father, Jelus Christ the inste, and he is the reconciliation for our linnes. To him fayth f. Deter beare all the ozophets witness, that through his name all that beleue in him thall recease forginenes of their sinnes. By whom Ephe.5. farth fainct Daule, Soe have bolones and en= trance in all confidence through faith in him. And againe, we have not an high priest which Hebre. 4 eamior have compassion on our infirmities, but

Thon.2.

Actes. 10

CHOILS

C.iii.

mag

foas in all points tempted like as foe are, linne excepted : let be goe boidly therefore unto the Hyzone of his grace, that we may receive mercy and finde grace to helpe in time of needed the

And as we are comanided to cal bpon God and have a promife to be heard : even fo are toe commaunded to make our prapers buto him in the name, farth and confidence of this our ane: diatour, and we have no promise to be heard without him : in whom are all the promites of God year amen, confirmed and futtilled. And Luke. 11 no man commeth to the father but by the forme. for he is our mouth wherby we speake to the father he is our epe wherby we fee the father. and he is our right hand wherby we offer our felues to the father. what socuer therfore for afke in his name, we have a promise to obtaph Ihon. 16. it. Aercly verely (fayth Chailt) I say buto you, what locuer pe thattafke the father in my name he thall gene it you : in my name, that is for my lake, your high bilhop praying for you. Hitherto ve have not asked any thing in my name: afke and pe that receive. In that bay pe hall afte in inpuante, and what socier pe af he I will do, that the father may be glosified in the fonne.

2. Cor. 1.

Ihon.14.

Of prayer there be two parts: peticion and thank cliquing. By petition we powze forth our defires before God, requiring first these things that may let forth his glozy, and then fuch benefites assare profitable and necessary for by. 18 p geing of thanks we mayle and magnify his benefites beltowed byon be ac

3310 803

know:

knowleging that what somer good things we enion, we have received them of his free good-nes and liberality. Therfore David is neth these two parts together in one verse when he sayth: call upon me in the day of necessity: I will betwee thee and thou shalt glorify me.

The scripture commainment by to bse both, and that continually. For our necessity is so great, our life is so full of troubles and calamities, and so many dangers hang over our heads every moment, that we have all cause enough, yea even the most holy, with sighes and growings continually to see but a God and to call by the him in most humble wise. But this we may better perceyve in thinges pertayning to the soule.

for when shall so many great sinnes where of we know our selves gilty, suffer by to be without care, and not to crave pardon of God so, the same? When will Sathan geue by rest and quictnes? When will he cease to raunge about seeking whom he may destroy? When shall our tentations geue by truce, so that we shall not neede to hasten onto God so, helpe? I finally, the desire of the kingdome and glozy of God ought so to draw by wholy but it, not by sitted but continually, that all times should be sit and convenient so, by to pray, whersore, not without cause we are so often commained bed to pray continually.

And though we be not driven with like necessity at all times to praye, yet in this case . James teacheth by what we ought to do. Is any man heavy or afflicted, sayth her Let

C.uij.

hint

Pfal.15.

him pray, that is, let him crave of God helpe & comfort: and who fo is mery, let him ling, that

is, let him praise Bod.

Mozeover, the benefits & bleffings of God ar so large & plentiful towards bs, which wap so ever we tourne be, that we can never want matter and octation of prayle and thankes ge= uing. And feing we ought to acknowledge god to be the author and gener of all good things, we thould alway receive the fame at his hande with thanks gening : for to that ende god con= tinually bestoweth his good blessings and be= nifites oppon bs, that we should continually thew forth his prayle and be thankefull buto him for the fame, and so we render buto hym his due honour. And S. Paule when he fayth that they are fanctified by the word and pray er, fignifieth that to be they are not holy and cleane without the word and praper : & therefore Dauid farth, when he had felte the libera litie of the Lozde, that there was put into his mouth a new fong, that is, a newe occasion of prayle and thankelgening. whereby he fignifi: eth that it is a wicked filence if we passe ouer any of Gods benifites without praple, feing that as often as he both good bute be, fo often he geneth be occasion to speake good of him.

we thouse therefore continually, that is, as much as is possible, at all times, in all places, e in all things, as occasions are cotinually offred puto be, lift by our prayer buto god in crawing believe at his hande, and confessing his prayse, whereby we may both obteine of him all good thinges, and also praise and magnific his name

for all.

How this perfeuerance in praper is required of bs. Chailt him felfe teacheth bs by the parable of the three loanes, and of the widdow and wicked Judge: whereby we are taught Luke. 11, to continue in player with all carnelines and 18. feruent supplication, and never to faint or gene ouer butill we be affured in our spirit that our

maper is heard.

The prayer of the humble, fayth the fonne of Sirach, goeth through the cloudes: it ceafeth not butill it come nere, and it will not departe butill the most high god have respect thereun= to. Behold faith Danid, as the eyes of feruats Pfal. 123. loke buto the hand of their maisters, & as the eves of a maiden buto the hand of her miftres: so our ever wait boon the Lord our God bn= till he have mercy boon bs. And thus must we not ceafe to do, butill we may boldly fap also with Dauid: the Lorde hath heard the borce of my weping, the Lord hath heard my humble petition, the Lord hath received mp praper.

Dow, concerning the fourme and maner of praying, lefte soe thould follow our owne fan= talp, being of our selves so blind that we know not how to pray or what is meete and expedient for be, the Lorde hunfelfe hath fufficiently enstructed bs. who as he hath taught bs thoroughout the whole scripture, how & for what things we ought to pray: so hath he let forth one maner of praier, in the which he hath briefip comprehended all fuch things as we ought. pea or in any wife may af he of god. Wherin he hath expressed what is due, pleasing, a accepta=

Eccle. 35.

T.b.

ble

Math. 9.

ble to him: What is necessary for bs, & what he will graunt : fo that there is nothing herein omitted that might be thought bypon to the prayle and glory of god, or come into the mind of man for his profit and commoditie. And this is that paper that our Lorde Telus taught his disciples when they asked of him how they Luke. 11. Thould pray.

who to ever therefore will aske any thing that is not conteined in this prayer, they prefume to adde fomething of their owne to the wifedome of God, they are not obcoient to his will, and they pray without farth, haumano words of God to warrant them, and therefore they thall obtepne nothing. This prayer, farth Tertulian, is the doctrine of the wiledoine of Bod, wherein he hath taught what so ever he willed, and willed what fo cuer was acceptail.

Albeit we are not so bounde to this fourme of paper, that we shold not pleany other kind of wordes then the Lord himselfe herein bath bled. for there are elsewhere let forth in the leriptures, many prayers farrediffering from this in words, and pet written by the fame fpi= rite, and very profitable to be bled of bs. Ind many prayers also are continually betered of the farthfull by the same spirite, which vary from the same in Spoods. But this is required of vs, that none should loke for, seeke, or aske any other thing at all, then that which is briefly comprehended in this prayer, and which, though it differ in wordes, pet differeth not in fense and substance: like as it is certaine that all the prapers which are founde in the scrip-

turcs

tures and which doe continually procede from the hearts of the faythfull, are referred by the direction of gods spirite but o this prayer, how so cuer they differ in the varietie of wordes.

Many good & godly men even in our dayes well exercised in prayer, have left but our most swell exercised in prayer, have left but our most swelly examples and testinonies hereof, fur in they with ample and large matter to four me holy and true prayer, and full of power to enflame the harte to a feruent invocation of gods holy name: whereof we have geven here

fome taste buto the goody, and specially to the simple, not yet wel exercised. Reade them, me-

ditate, and pray, and pe shall since comfort in your soules.

included the conduction of the land of the

SAL DESCRIPTION OF SIGNATURE

terp and the conduction of the

A meditation concerning

Deminde of man bath so large roumth to receue good things. that nothing in dede can fully fill it but onely ODD: whom then the mynde fully possesseth, when it fully knoweth him, fully loueth him, and in all things is framed after his wyll. They therfore (deare Lord God) that are the chilozen and have talted some what of thy godnes, doe perpetually ligh, that is, doc praye butill they come thereto: and in that they love the also aboue all things, it wonderfully wous beth the that other men doe not so, that is, love the fieke for the with them. Wherof it commeth to palle that they are inflanced with continual prayers & belires, that thy kingdome might come every where, and thy godnes might be both knowne, and in life expressed of every man.

And bicause there are innumerable

many

many things, which as well in them selues as in others be against thy glory, they are kindled with continuall prayer and believe, sighing buspeakeas bly in thy sight for the encrease of thy spirit. And sometimes when they see thy glory more put backe then it was wont to be, either in them selues or in any other, then are they much more disquieted and bered.

But bicause they knowe that thou doest rule all things after thy god wil, and that none other can helpe them in their neede, they oftentimes doe goe as side, all businesse laybe apart, and gene themselves to godly cogitations and talke with thee, omplaying to the as to their sather, of those thinges that greve them, begging theretoand that most earnestly thy helpe, not onely for them selves, but also for others, especially for those whom singularly they embrace in thee, and often doe repete and remember thy gracious benefites both to others and to themselves also:

where

wherthrough they are prouched to render to the harty thanks, therby being inflamed, as well affuredly to hope well of thy god will towards them, and paciently to beare all enils, as also to find by and labour to mortefy the affectios of the flesh, and to order all their whole life to the service of their bretherne, and to the setting forth of thy glory.

This they knowe is that peaper which thy sonne Jesus Chailt our load commaunded to be made to thee in the chamber, the doze being thut, In this kinde of paper he himselfe did watch often, even all the whole night. Heres in tras Paule frequent, as all thy sainctes be. This kinde of prayer is the true lifting bp of the minde buto the. This prayer frandeth in the affect tions of the hart, not in wordes and in the mouth. As thy children be endued with thy spirite, so frequent they this talke with the. The moze thy spirit is in the, the moze are they in talke with thee. Dh give me plentifully thy spirit,

which

n

p

u

u

which thou half promised to poure out boon at sieth, that thus I may with thy saincts talke with the night and day, for thy only beloved sonnes sake Jesus Christ our Lord. Amen.

Pozeover thy fainctes, to provoke them to this kinde of prayer, doe ble first their necessitie, which they constain der in three sorts: inwardly cocerning their soules, outwardly concerning their bodges, and finally concerning their names and fame. Whereo they adde the necessity of those that be committed to them, the necessity of thy church, and of the common weale.

Secondly they vie thy commauns dementes, which require them under paine of finne, to pray to the in altheir nede.

Thirdly they ble the consideration of thy godnes, which arte naturally mercifull to young ravens calling by pon thee: much moze then to them for whom ravens and all thinges elles were made: for whom thou haste not

spared

spared thy deare Sonne, but genen him. cc.

Fourthly they ble thy most sweete to free promises made to beare and helpe all them that call boon thee in Chaistes name.

Fifthly they vie examples, how that thou which art the Bod of all, and rich but all them that call bppour the in Christes name, hast heard and holpen

others calling bpon thee.

Sixtly they vie the benefites geven the before they as ked, therby not onely provoking them to as ke more, but also certifying their faith, that if thou walt so god to graunt them many thinges bnasked, now thouw ilt not deny them any thing they aske, to thy glory & their weale.

Last of all they vie the reading and waying of Psalmes & other god prayers, because they know that thereby peculiarly, besides the other scripture, there is no small helperas may appeare by Paule. Cphe. 5. Col. 3. where he will

leth

n

leth the congregation to ble plalmes, hymnes, & spirituall songs, but so that in the hart we would fing & fap them: Pot that the children doe not ble their tonges and wordes in praying to the, for they doe vie their tonges, speach & wordes, to Cirre by their inward des fire and feruencie of the mind, ful wel knoweing that els it were a playne mocking of thee, to page with lips and tonges onely. Dh that I might feele now the spirit so to affect me, that both with hart and mouth I might hartely and in faith page unto thee.

Pow, concerning the things that are to be prayed for the children know that the pager taught by thy sonne, most lively and plainely both conteine the fame, and therefore they often ble it, first asking of the their heavenly father through Christe, that the name might every where behad in holines, and praise; then that the kingdome by regeneration and the ministery of the gelpellmight come, and so thirdly that wil

31100

D.i.

lingly, perfectly and perpetually they might fludy to doe, yea doe in deve thy will, with thy holy and heavenly Angels & spirits. These things they seke and pray for, namely thy kingdome & thy rightuousnes, before any worldly benefite.

After which petitions, because all things, year even the benefits of this present life doe come from thee, they do godly desire the same under the name of daily bread, being instructed of thy wisedome, that after spiritual benefits to aske corporall, is not unsemely to thy children, which know both spirituall a corporall to come fro thy mercy.

In the other petitions they pray for things to be taken from them, beginning with forgevenes of linnes; which were impudently prayed for, if that their harts were not so broken y they could forgeve all things to all men, for their part. They about their profession, that is charitie, whereby they professe that they have forgeven all offenses

Done

fi

tl

bi

Æ

of

none to them.

Howbeit, because it is not enough to have pardo of that which is patt, ers cept they be preferued from newe offer fes, they pray thee not to leave them into temptation by permitting them to the peruerle luggestions of Sathan, but rather to beliver the from his inpoztunitie & power : by euil, underffa. bing Sathan the authoz of all euil. Dh (deare God) that thou wouldest endue me with thy spirit of grace and prayer with the children accordingly to make this praayer always when so ever 3 doe pray.

As for outward enils, fo long as they doe not (as it were) inforce the people to linne, in that chailtian perfection both accompt the amogst thy benefits: thy sonne bath not taught thy church to pray for the taking away of them in this praper: for here he hath conteined but those things for the which al Chris Stians generally and particularly may

of fayth pray at all times.

It often commeth to passe that ertes riour enils, because they be not enils in deede, that is, they be not againste gods grace in bs, therfore they can not of faith be praied for, to be take away: for the children that have faith, doe als wayes preferre thy judgement before their owne. The which indgmet when they knowe by that which hapneth to them, they submit themselves thereto wholy: although the spirit make his buspeakeable gronings to helpe they? infirmities by prayer, not to have the taken a way, but that they might have stregth and patience to beare the burs den accordingly. Which burden, if it be to heavy in the better sense and fees ling-thereof, they in they 2 prayers doe complain fomething, rather then page to haue it take away, as our Sautour did in the garden: when he added to his complaint: not my will but the wil be bone.

bo doe thy people in all their complaintes adde, not as we will, but as

thou

thou wilt. For they are taught by thy spirite, no otherwise to pray for the taking away of corporal euils, eyther fro the selues or from others, where they by the same spirite doe certainly see the same to make to thy glory: as did thine Apostles and servants, when absoluting and without condition, they did aske health or miracle for any when they healed or rayled the dead by prayer: for they know nothing can be better than when it is according to thy will. Dhy that I might alwayes know thy wyll in all things, & for ever apply my selfe thereto.

Pereof it commeth, that thy Saints and deare children, which love they? neighbours as them selves, do yet not, withstanding, in their prayers aske bengeance of some (as we may reade in the plalmes of David) because in praying and talking with the, they see by thy holy spirite (for without it is no true prayer) sometimes thy sudges mets by on some, which they perceive

D.iy.

to sinne to death, and therefore ought not to be prayed for, because thy glory cannot be sette forth as it should be

without their destruction.

The will is alwayes best, and the thing whereto they frame all they defires. Therefore when they perceive that it is decreed with thee, such & such by their destruction to set forth more mightely thy glozy, how Mould they but desire and pray for the same, and write it (as Dauid hath bone) that the Godly in reading & waying fuch prays ers, might receive comfort, & the bns godly be afrayed. Els when that they perceive not so manifeltly the determined judgement of God, they in their prayers doe most hartely pray for the, as Samuel bib for Saule, Moyses for the Israelites, Abraham for the Sodomites. Dh good father, for thy mercies sake, geue me p true loue of makinde, but yet so that I may love man for the and in thee, and alwayes preferre thy glozy aboue all things, through Christ

our

our Lozd.

Now, though thy children doe know that thy will cannot but be done, a nothing can be don but that thou of thine owne will halte determined to doe although no man should desire the same, yet are they earnest and frequented in prayer: first to render obediece to thee, which requirest prayer as a spirituall service to thee: secondly because thou hast ordeined prayer to be as an instrument a meane by the which thou workest things with the already decreed a determined.

Thy children doe ble prayer to offer the their service, if it shal please the to ble the same: and, as they doe eate and drinke, which is a meane ordeined of the for the conservation of their lyse, not loking hereby to lengthen their dayes above their boundes which already thou hast apointed, but as becometh them, to be thy meanes which y hast orderned to serve thy providece: so do they (as men herein not curius to

D.iiy.

know

know thy providece further then thou reveleft it) vie prayer as a meane by which thou art accustomed to worke many of thy childrens desire, that according to thy god will thou mayst vie the same.

They doe not thinke a mutabilitie in thee (for thou art Bod, and art not changed, with thee ther is no variable, nes) and therefore they praye, not as men which wold have thy determinations a ordinances (which are in most wisedome a mercy) to be altered, but rather that they might submit they willes to thine, and make them more able to beare thy will and pleasure.

They know thou halte promised to helpe them calling boon thee: where fore they doubt not but thou so wilt do,

and therefore pray accordingly.

They love the hartely, and therfore they can not but desire much to talke with thee, that is, to praye: even as a well manered & loving wyfe wyll not take byon hir to aske any thing of hir

hul=

busbande at all, but that the hoveth he will take in good parte and doe of his owne free will, although the had fpos ken nothing therof. When the knows eth what her husbandes wyll is in thinges, the gladly talketh with him therof, and accordingly as the feeth be is disposed to doe, the will often desire him to doe it. Quen so thy children (3 say) which hartely love thee, in that they know thy wisedome and will is best, how can they but often talk with thee, and desire thee to doe that which they knowe is belt: which they knowe also thou wouldest doe, if none should afke oz pzap foz the fame?

Thy children ble prayer as a meane by the which they lie plainly thy power, thy presence, thy providence, mercy and godnes towards them in graunting their petitions, and by praier they

are confirmed of them all.

Pea thy children ble praier to admos nish the how that all things are in thy hands. In prayer they are (as it were)

C.v.

of the put in minde of those thinges which thei have done against the their god Lozde. By reason wherof repentance ensueth, and they conceave a purpose to live moze purely ever afterwards, a moze hartely to apply thems selves to all innocency and godnes.

The now conserving so many great comodities to come by reason of prayer, would maruel why thy children are much in prayer, win labouring to provide others therefore. For as none that is a suter-to any otherwil whe any thing which might offend or his suter-to man that wheth prayer, will statter himselfe in any thing that shold displease thee, to who by prayer he moveth sute when so ever he prayeth: so that no thing is a more provocation to allkinds of godlines then prayer is.

As cocerning outward things which thy children praye for, although they know thy will and decree is not variable, and thy purpose must needes come to passe, yet doe they receive by their

prayer

prager no smal commodity. Hor either they obtaine their requestes or no. If they do obtaine them, then proue they by experience, that thou doest the will of them that feare thee, and so they are more kindled to love & ferue thee. And in dede for this purpose thou art wont when thou wilt do good to any, to ffir by their mindes to delire the same and of thee, to the end that both thou a thy aiftes may be so much moze magnified and let by of them, by howe much they have ben earnest suters & peticioners for the same: For howe can it but enflame them with love towards the, to perceine & feele thee fo to care for them, beare them, and love them.

If they do not obtain y they pray for, yet undoutedly they receue great comfort, to see that the euilles which prese them, and wherof they complaine still, doe not oppress a overcome them, and therfore they receive strength to beare the same the better. D good father help me that I might hartely love thee, com

plain to

Christian prayers

to the in all my nedes, and alwayes by prayer to poure out my hart before thee. Amen.

1. Bradford.

A MEDITATION VPON the Lordes grayer.

Ourfather

Exod.1.

14.15.

20.

1. Cor. 15. later days by thy dearly beloved sonne

Hou god Lozde which madest heaven and earth, the sea, and all that is therin, together with Genes. 3. thy dearly beloued sonne Jesu Chaist, Gene. 12. and with thy holy spirit: thou the same 22.23. 24 God which openeoff thy felfe to Adam by thy promise: thou the God of Abra-Exod. 13. ham, Ifaac, & Iacob: thou which broughs test the people of Israell forth of Egipt Exod. 19 with a mighty hande, and a Aretched out power: thou which gauest thy law Hebre. 1. ppon mount Sinai: thou which spakest

by thy prophets, and last of all in these

Zelus

Jesus Christ, whom thou wouldest Rom.s. should be made a seconde Adam, that as by the firste we are chilozen of weath, carnall, and full of concupils cence: so by him we might be made children of grace and spirituall, by communicating with him the qualis ty, merites, vertues, and grace of his fleth, through the operation of his holy spirite, as he communicated with vs the substaunce of our flesh in the wombe of the birgin Pary by the opes Math.1. ration of the same holy spirite, being Luke.1. that blessed sede which was promised to Adam, Abraham, Isaac, Iacob, and Genes. 3. Dauid, which thold brouse the serpents 12.26.28. heade, which thould being the bleffing Pfal. 89. on all nations, which should raigne of 2. Reg. 7. uer thy house for ever, and mightely Luke.i. ouercome thine and our enemies, as Pfal.110 in dede he did by his incarnation, nas tiuity, circumcilio, exile, baptiline, fas Aina, temptation, doctrine, miracles, workings, agonies, bloudy prayer, pallion, death, refurrection, and aftens tion,

2.Cor.s

Pfal s.

locl.2.

Pfal.19.

Gen.6. Dur hart is by na ture so co2 rupt a bn-

ferchably cuill, & out of it spain

Rom. 8. Sion, and yet he Kildoth by his mediatis on a intercellion for bs, at the length wil on all parts fully accomplish by his Math 24 coming to inogement, which wil be for vainly in the twinckling of an eye, in 1. Cor.15. the blaff of a trompet, and thout of an archangell, when he that be feene with

1. Thef. 4 thoulands of faints, and innumerable thousands of angels, all & whole world being on fier, and all people that ever

> were, are, or that be, then tranding bes fore his tribunal or imogement feat, to render an account of p they have done

in this body, be it good or bad: thou (3 Exod 32. sap) this god which art holy, righteous

true, wife, pure, chafte, mighty, mercis

full, goo, gracious, a hater of finne, an avenger of burighteoulnes sc. woldelt

that I which am bezne in finne, & conceued in iniquity: which by nature am

a childe of weath, & in whom swelleth continuall enmity against thee : that 3

which am nothing but finne, and one that doth emil always before the Cholo

call thee & belove thee, this God and fa-

ther

ther of our lozd a Sauioz Jesu Christ, to be in very dede my father: that is, thou woldelt I thould be most astured, that thou of thine own god will which inclination thou barelt to me wards before I was, pea before & world was, half in Christ chosen me to be thy child, thosow him art become my most louing father, fro whom I hold loke for al good things, & be most certainly persuaded, that loke is so barkhowe much thou art moze then a man, so much thy love & fatherly providence towardes me palleth the love & prouis percepue dence of any father towards his child, in louing me, caring how to belpe me, providing for me, nurtering me, & hels as is all & ping me in all my nedes. So certain ? moldelt have me to be of this, o to bout receve fro of it both most displease the & dishonoz the, as though either y were not true, therwise of not able to do thefe things, of els bes attapne by camelt not my father in respect of thy labour 02 owne goones in Chailt onely, but also fore rege= in respect of my worthines 4 deferts. And that I thold not waver or boubt

geth all wicked co cuvilcèce. to that the thereof is prone to e wil, cue fro our birth by : E our mind & bu derstädia ned, p of our selues we cannot those thin= aes that be of gob. wiledoms Subject fre Ada natu rally oz o= study be= meration.

God is our father

Caufes of this, that thou art my deare father, and I thy childe for ever through Befort our sus Chaift, it is required in the firste faith that commaundement, which fayth: I am the Lord thy God, thou fhalt have none other gods but me.

Againe, thy fonne both here com maund me to call thee by the name of father. Dozeover in the first article of my beliefe I professe the same in says ing : I beleue in God the father almighty. Wefides this, there are many other thinges to confirme me herein, as the creation & government of the world generally, and of every creature partis cularly, fozall is made and kepte foz man, and fo for me, to ferue me for my commodity, necellity, and admonition: Again, the creation of me, in that thou haste made me after thine Image, having a reasonable soule, body, shape, ec: where thou mightelt have made me a toabe, a serpent, a swine, befog, med, frantike tc. Dozcover thy wonverfull conferuation, nozifying, and

keping

keping of me hitherto in my infancie, childhoo, youth, ec. All these (I save) hould confirme my faith of thy father.

ly loue.

But of all things, the opening of the felfe by thy word and promise of grace, made after mans fall, first to Adam, then to Abraham, Ifaac, Iacob, and fo to other, being published by the prophets from time to time, & last of all accoplis thed by thy deare sonne Jesus Chaist, in whome thy promifes are yea and As 2. Cor. 1. men: the opening of thy selfe thus 3 lay) in and by Christis the most chiefe and fure certificate, that thou art my father for his fake, & I thy deare childe, although of my felfe 3 am most onworthy. For thou, according to the pro miles, half not spared thy deare sonne Jefus Chrift, but geuen him to g death John. 3. of the croffe for my finnes. Thou wols Ephel.s. delt be fold be made flesh of our flesh, s bloud of our bloud in the wombe of the virgin Marie, by the operation of the holy spirite, that we by the works

W.i.

ing

ing of the same spirit, through the merites of his flethe and bloud, might be made fleth of his fleth and bloud of his bloud: that is, as he hath the substance of our fielh & bloud: even so we might have and for ever enjoy in himand thorough him, the qualities, vertues, and giftes of righteoulnes, holines, innocencie, immoztalitie, and glozy where with he hath endued our nature in bys owne person for vs all, that as now in faith and hope we have the same, so in his comming, we might fully enion them in very dede : for then shall our bodies now bile, be like to his glozious boop.

Philip.3.

1. Ioh. 3.

Perein appeareth thy love, not that we loved thee, but that thou loved tos, and halte geven thy sonne for bs. Perein doest thou commend unto bs thy love, that when we were yet sincers, Christ thy deare sonne dyed for bs, so that nothing should seperate us from thy love in Christ Jesus, neyther affliction, anguish, persecution, farmine,

u

Romy.

mine, neither life, noz death. fc. Fozif Rom. 8. when we were enimies we were res Rom.s. conciled bnto thee by the death of thy sonne, much moze we being recociled, Malbe laued by his lyfe.

And that I Could not boubt bereof. but certainely be perswaved all this to pertaine to me, where I might have bene borne of Turks and infibelles. loe thou wouldest I Could be borne of Christian parents, brought into thy Church by baptisme, which is the sas crament of adoption, and requireth faith as wel of remittion of my linnes, as of fanctification and holines, to be wrought of the in me by thy grace and reth. holy spirite.

VVhat baptisme is & what

Where I might have bene bozne inan ignozant tyme and region, thou wouldest I shold be borne in thys time and region, wherein is moze know. ledge reveiled then ever was here of in many places is.

Where I might have bene of a coze

C.y.

rupt

Christian prayers

rupt indgement, and entangled wyth many errours, loe thou of thy goones, as thou half reformed my judgement, fo doest thou kepe it, and now for the same judgements sake, doest bouche fafe somewhat by the croffe to trye me. By all which things I should confirme my fayth of this, that thou alwayes halt bene, arte, and wilt be for ever my deare father.

In respect whereof, as I Mould be is the ef-certaine of faluation, and of the enhes ritance of heaven for ever: fo thould 3 fruit that be thakful, call my whole care on the, trust to thee, and call on thee, with coms fort & certaine hope for all things that I what.

> Foz in that thou half genen to me this benefite to be thy childe bidefer ued and bndefired on my behalfe, fimps ly and onely in respect of thine owne godnes and grace in Christ, least at a ny time I hould doubt of it: how hold I but hope certainly that nothing profitable to me can be denied, in that thy

power

VVhat fecte or cometh of thys certayne perswafion that GOD is our fa-

ther.

power is infinite? For as thy god will is declared in adopting me, so nothing can be finally wanting in me, which may make for my weale: for then shold not thy power be almightie, and theres fore my beliefe requireth that I should believe in thee the father almighty.

In consideration wherof, I should in all things behave my selfe as a childe, reiopce in the, praise the, trust in the, feare the, serve the, love the, call up

pon thæ. c.

But alas, how heavie harted am I? How buthankefull am I? How full of bubeliefe and doubting of this thy rich mercy? How litle doe I love the, feare

the, call opon the. tc.

The merciful onto merforgene me god father, for thine owne lake, and graunt me the spirite of thy chiloren, to reveile thy selfe onto me, and Jesus Christ thy deare sonne our Lorde, by whome we are made thy chiloren, that I may truely know thee, hartely love thee, faythfully hang oppon thee in all

C.iy.

my.

my nedes, which god hope call bypon the, render faithfully this honour to the, that thou art my God and father, a I thy deare childe through thy grace in Christ, a so alwayes be indued with an affored hope of thy godnes, and a faithfull obedient heart in all things to thy holy will.

At thy handes and from thee, as I must loke for all things, so come I but to thee, and pray thee to gene me these thinges which thy deare children have and thou requirest of me, that I might come and aske them of thee, as now I doe through Jelus Christ our Lord.

As by this wood Father Jam taught to glozy of the and in the, and all that ever thou half (for thou arte wholy mone, my Lord, my God, my father) to by this wood Our Jam taught to glozy of all the god that all and every of thy feruaunts that ever were, are, or that be, had, have, or thall have. For now, I am taught to beleve that thou half called me into the communion of thy

Church

Church and people, whome hereby I perceive thou halt commaunded to be as carefull for me as for them selves, in all their prayers to be as mindeful of me as of them selves.

Againe, as by this word Father Jam taught to remember & render my duty Jowe to the wards, faith, love, feare, obedience &c. so by this word Our Jam taught my duety towards thy people, to be careful for them, and to take their sords, poverty, affliction. &c. as mine owne, and therefore to labour to helpe them in hart and hand after my bocation and habilitie, biterly abborring all proce, selfelove, arrogancy, and cotempt of any.

By reason whereof I have great cause to lament, and to rejoyce. To lament, because I am so farre from consideration, much moze from doyng my duety to the people in thoughts, words and dedes. To rejoyce, because I am called of thee, and placed in the blessed societie of the Sainctes, and made

C.iiy.

a member and citizen of the heavenly Dierusalem: because thou hast geven in commaundement to all thy Churche, to be as carefull for me as for them selves.

But alas, how farre am I here fro? As I am giltie of buthankefulnes for this thy calling me into the blease comminion of thy beare sonne a Church, yea of thy selse: so am I gyltie of selse love, but herefulnes, pryde, arrogancy, forgetfulnes, and contempt of thy children: for els I could not but be other hise affected, and other wise las bour then I doe.

Dh be merciful buto me god father: forgeve me, and graunt for Christes lake, that as my tonge soundeth thys worde. Our: so I may in harte fæle the true ioy of thy blessed communion, e the true love and compassio which thy children have and fele towards they brethren: that I may reidyce in all trouble in respecte of that ioyfull communion: that I may beny my

selfe

selfe to honoz thy children byon earth, and endeuour my selfe to do them god for thy sake, through Jesus Christ our Lord. I come only to thee, to gene me that which I cannot nor must not else where have, and thou requirest it of me, that therfore I should as thy child, come and crave it, to thy glory.

VV bich art in beauen.

I am taught to glozy reiogre for the blessed comunion which I am called to with the deare Father, with thy christ, with thy holy church: so also am I here taught by these words which art in heaven, to reioice in respect of the place and blessed ioyes wherens to at the length in thy god time I shall come. For nowe I may perceive, that as heaven is thy home, so it is mine also, being as I am, thy childe through Christ, although here for a time I am bodily on earth and in misery.

Œ.b.

Again,

Againe, by these words which art in heaven, 3 am admonished not onely to discerne the from earthly fathers, and toknow how that thou art almighty. present in all places, and of most purity, to confirme thereby my fayth, to be prouoked the more to feare the, to reverence thee ec: but also I am aomonis theo to judge of thy fatherly love by hea uenly benefites and not by copposall simply and alonely: for oftentimes the wicked prosper more in the world, and have more worldly benefites then thy chilozen. So y by this I fee thou wolot pull by my minde from earth & earthly things, to heaven & heavely things, and that I should see further by cozpos rall benefites, thy heavenly providence for me. For if thou place me thus on earth, and thus blette me as thou doeft and hitherto halt done from my youth op, in that thou art nothing so carefull for my body as for my foule: how tholo 3 but thincke much of the providence, for it in thy home, where is such glory

as the eye hath not læne: \$c. Df which things these corporall benefits of thine geven me here on earth, tholo be (as it were) inductions, \$\frac{1}{2}\$ the taking of them alvay, admonitions to be more mindes full of permanent things, \$\frac{1}{2}\$ less mindefull of transitory things.

By reason hereof I have great cause to lament, and to reiopce. To lament, because I am so earthly minded, so lits tle delirous of my home, so buthankful for the providence and fatherly protect tion here on earth. To reiopce, because of my home and the great glozy therof: because thou boest so provide for me here: because y dost so correct and cha-Cen me sc. But alas, Jam altogether a weetch, earthly, and buthankful, not only for these corporall benefits, health riches, frænds, fame, wisedome &c. foz thy fatherly correction, licknes, tentas tion ec. but also for thy heavenly bence fites, for Christ Jelus, for the promise of thy spirit, for thy Gospell. cc. yea, even for Deaven it felfe and the whole

glozy,

Pfal. 106.

glozy, as the Ifraclites were for the land of Canaan, and therfore never enioped it, but perithed in the wildernes. I am proude in prosperitie and forget thee, waring fecure and careles, I am im pacient in the croffe, and to much cons

liver worldly discommodity.

Dh deare father, foggeve me for the Chailtes fake al mine bntbankfulnes, love of this world, contempt and oblis uion of thy beauenly benefites, grant me thy holy spirite to illuminate the eyes of my minde with the light & live ly knowledge of thy prefence, power, wisedome, a goones in thy creatures, but specially in Chaift Jesu thy sonne, and so by the same spirit instame mine affections, that I may belire no thing in earth but thee, a to be present with thæ, that my conversation may be in heaven continually, fro whence graut me Will to loke for the Lorde Jesus, to make this my vile body like buto his owne glozious and immoztal body, ac . cozding to his own power by which he

Col. 3. Philip!3.

is able to bo al things. As thou half geuen me to be thy childe: so I praye the acue me these things which be the properties of thy chilozen, given from the in the god time.

Halowed be thy name.

Diby name is that Whereby thou art knowne: for names ferue to discerne and know one thing from an other. Pow, though thou arte knowne by thy creatures, yet in this Rom.1. our coarupte Cate they serve but to make vs excuseles. Therfore mottpro perly, linely, and comfortably, thou art knowne by thy holy word, and specially by thy promise of grace & freely pardoning and recepting beinto thy far Pfal. 48. uour for Christ Jesus sake. For the which goones in Christ thou art prayfed & magnified according to thy name, that is, so much as men know the in Chaiff, they magnify thee and page the, which here thou callest halowing

138. Howe God. name is halo cd.

or fanctifying : Not that thou art the more holy in respect of thy selfe but in respect of men, who & moze they know the, the moze they can not but fanctify the: that is, they can notbut as in them sclues by true farth, love, feare, with a spirituall service honor thee: so also in their outward behauiour and wordes they can not but live in fuch forte, as other fæing them may in and by their holines and godly conversation be occalioned, as to know the, so to fanctify the name accordingly: And therefore chiefe de thou settest forth here unto me, what is the chiefe and principal with and beare of thy children and people, namely, children. that thou in Chair mighter be truely knowne and honozed both of thefelues and of other, in wardly a outwardly: as The gre-by the contrary a man may easely pertest grefe ceue that the greatest sozrow a griefe of Gods thy people have, is ignozance of thee, falle fertice oz religion, & wicked conuersation. Against the which they pray a labor viligently after their vocatios,

25

The fire of Gods

people.

as they for hobtayning of thother both to other a to theselves, do take no smal pain in prayer, study, a godly exercise. Hoy reason hereof I see that I am far from this desire and lamentation which is in thy children. I see mine ignorance of the true knoweledge of the and thy name, for else it had not needed the so by thy worde to have reveled thy selfe. I see also mine owne ignorance of the excelency of the same: for else wouldest thou not have to doe me that the sanctifying of thy name is the chiefest thing thou requirest of every man.

Againe, I see my great want of holines, for else thou needelt not to teach me to seeke & pray for that I want not.

Pozeouer, I fix my great peruerlity, which would not fix at thy hands for fanctification, although I fix my needs therof. For his which thou wouldest not have communded me to pray, if I fixing my want, would have prayed but the for the fame.

Last of all, I fee thy wonderfull god-

Our ig-

Our great nede.

nes,

Gods loue. nes, which wilt be noutedly gene be no me fanctification and holines: for thou woldest not that I should aske for that thing that thou wilt not gene me.

So that I have great cause to lament and recovee. To lament, because I am so farre from this desire and lamentation which thy children have. Also be cause of my ignorance, poverty, perversity, but hankfulnes &c. but most of all because thy holy name, word, & religion, is so blasphemed both in doctrine and in living of many, specially in this realme.

To reiopce I have great cause for thy erceding godnes a mercy, which would belt so disclose thy selfe by thy workes, word, and gospell: which woldest open these things thus but ome, a also gene but o me and others sanctification in thy light by fayth, a in the light of men by purenes of life and godly conversation. But alas, I do hartely neither the one nor the other, that is, lament or residuce, as thou father which searchest

my

my bart, voelt right well know.

Dh be mercifall onto me & forgeue me, pea geue me of thine owne vitie thy holy spirite, to reuele a open to my monde effectually my miserable estate and condition, my ignozance, peruerlis tie, and my carelefnes for thy true hos nour and bythonoz, in fuch forte, that 3 may hartely lament thefe enilles, and have them pardoned & taken from me. through Jesus Christ our Lord.

Againe, god Father, geue methe same the holy spirit: to reucle to me the name, word, and gospell, that I map linely know the, onfainedly love the. bartely obey thee, & aboue all things, delire and labor by all meanes lawful, that all goolynes in doctrine and cons uerlation, may be exercised both in me s in all others for whome thou wouls deff I hould pray.

Dere thinke boon the frate of religion, and the tife of the professours of the gospell, that thou mapft lament fome, may for fome, & gene thanks for forme.

J.1.

Let

Christian pray rs

Let thy kingdome come.

Gods kigdome in refpettof his power.

Dykingedome is in two fortes to be confidered: bninerfally and particularly. Univerfally accord ding to thy power, wherewith thou governell all things every where in earth, heaven, hell, beuilles, Angels, men, beaffes, foules, fiftes, & all other creatures.

Tal. 104

Of this kingdome spake David Whe he lapo: Thy kingdome ruleth ouer all. Particularly thy kingsome is to be cos sidered according to thy grace where: with thou raigned only in thy Church elect people, ruling & governing all & enery meber of thy Church, to thy glos re their eternall comfort : Not that donie in out of this church I exclude thy power (for as therewith y defendent the people, so thou punishest thy enimies:) but because thy grace is specially consider red, being (as it were) the very keper that kepeth and guideth the people. The tyme wil be when this kinge-

bome

CODS kingerespect of hys grace.

bome of grace and power, now being GODS as distinct, chalbe bnited and made one kigdome kingbome of glozy: which will be whe in ref-Chailf that geue by hys kingdome into pect of thine hands, that is, in the refurrectio, his grace. when death the last enemy chalbe subdued, and thou thalt be all in all.

In the meane season this kingdome How of grace is miraculoully and mightely GODS propagated, enlarged, & governed by kigdome the true ministery of thy wood & Sachere is craments, thosow the working of the coserved holy spirite. And this is the meane and and cnway whereby, as thou did first plant, larged. so doest thou enlarge, amplifie, e preferue the fame.

This kingdome of grace begon, continued, and enlarged by the true preas thing of thy gospell and ministration of thy facraments, is the thing which Chailf teacheth here thy chiloze to pany foz, that it might come: that is to lay, that thy Gospell might so mightely, purely, and plentionly be preached (mauger & head of all thine enemies) &

the number of their electe might be brought in, and so the kingdome of thy glozy might appeare. So that as I fee thy children belire, pray, and labor that thy Gospell might be truely preached, heard, and lived in them selves and in others: so they lament the not preas ching and refuting, the not lyuing and not belouing thy gospell: yea they las ment the lingring of the comming of thy Christe: for in his comming they know they chalbe lyke buto him, and having this hope they purific them sels ues as he is pure.

Our ignorance.

By reason hereof I se, first that I 1. John. 3. am farre from this delire and lamens ting, which thy chilozen haue: 3 fee my ignozace of thy kingedome and power enery where: also of thy grace in thy church onely, and of thy glozy when all the enemies of thy grace thall be cafte downe, and thy glozy and power hall embrace eche other. I fæ my ignorance how acceptable a service to the is the true preaching and the hearing of thy

gospel:

gospell: for els thou havvest not neved to have placed this petition next to the petition of & sanctifying of thy name.

Againe, I fee here mine bnablenes to enter into thy kingdome, and to attaine to it: fozels what neve thould I baue to prage for that to come fro the, which other wife may be atchieued?

Thirdly, I fix my peruerlitie and co. Our pertempt of thy kingoome and grace: foz uerlitic. although I see my want, yet I would not defire thy kingedome to come, if thou diddest not commaund me so to pray: and if I would have prayed for it, thou wouldest not have commaunded me.

Last of all, I see thy godnes, which GODS wilt bring thy kingbonic, and that, as goodnes. generally by sending forth ministers to preach truely: so particularly by regenerating me moze & moze, & by geuing me, as grace here, fo glozy elfes where: for thou wolvest not I should pray for that which thou wilt beny.

So that I have great cause to lamet

F.iv.

and

and reiogce. To lament, because of my miserable state and condition: because of my sinne, ignozance, rebellion, persuerstie, Satans power, contept of thy grace, thy gospell, a ministery, here or elsewhere. To reiogce, because of thy godnes and great mercy, which haste brought me into thy church, kepest me in it, and will doe so still. Also because of the ministeric of thy word a Sacraments, by which the holy ghost is and will be effectual: and finally because of the great glory whereunto thou haste called me, and which now thou wilt gene but o me as king the same.

But alas, how both ankful I am and sozowles, Lozde thou knowell, for my hart is not his from thee. Dh be mercy ful botto me & sozgeve me god father, & graunt me & spirit of thy chilore, to requele botto me my ignorace of thy king pome, my povertie & perversitie, that I may lament the same, and daily labour sor thy helpe and thy holy spirit, to suppresse the kingeboome of sinne in my

felfe

Celfe and in others.

Again, graunt me that same the holy ly spirit, to revele to me the kingdome of power, grace, t gloze, to kindle mine affections, to regenerate me moze and moze, to raigne in me as in a pace of the kigdome, to geve to me to delire, to praye, and to labour for the kingdome, both to my selfe and to others effectually to the gloze, and to assure my conscience of the godnes, that thou wilte geve me grace and gloze to.

Here call to minde the state of the ministery and ministers, the light a life of gospellers, the errors and heresies which men be entangled withall.

Thy will be done.

by wildom accordingly. Wher by, as we may perceive that nothing is or can be done against thy power or otherwise then by it: so is there not nor can not be any things done as gainst, or otherwise then by thy omnispotent a secrete will, which is always

GODS
omnipotent will
vnknowen and
vnreueled.

Huy.

(as

(as thou arte god, holy, and iult, how farre so ever it seeme otherwise to our folish reason a sudgement: And there some here we are taught to praye that thy will may be done here without sin on mens behalfe, as it is on the angels behalfe in heaven.

GODS
wil reucled and
knowne.

Againe, for as much as thou art inscomprehensible of thy selfe, as well concerning thy wisedome, we may not according there to search thee, but rather adore a worship thy maiestie, and tremble at thy sudgements and works, and therefore pray alwayes, that we may be content with thy will, and be become and obestient thereto.

And for as much as thou half reveled to be so much of thy will in thy worde written, as is necessary for be in thys lyfe to know, year as we can attaine buto, and a lytle further: we ought to take all things done against the same, as since a transgression, although thou canst ble plame sin to serve thy provi-

Dence

nivence: of the which providence we ran not, nor may not judge further, then thou halt & Malt open it buto bs.

so that this petition Thy wil bedone is not timply to be bnoerstand concerning thy omnipotent will onreveled, against the which no thinge is noz can be done, but rather concerning the wil reveled in thy law & gospell, the which thou here teachest me that we shoulde delire, not onely to know it, but also to oo it, and that in such perfection & willingnes as it is in heaven. The which thinge I perceive hereby that the chilbeen do belire baily in & for themselves and others, and doe lament the contrarp, in whom to ever it be: to that often their eyes gulbe out with rivers of Pfal. 119. tears, because men kepe not thy lawes

By reason hereof I see that I am far from the lighes and teares of thy people. I fee my ignozance of the will, if thou haddelt not opened the same by thine owne mouth. I fee my ignozance Our ig. howe acceptable a feruice obedience to norance.

f.v.

thy

the will is, and therfore doli thou place this petition amongst the first and con tinuall defires of thy children.

our nede

Againe, I fe my powerty in godly o. bedience, which had neede to be taught to pany for it, therby to fignify buto me my want and unhability to attagne it but by thy gifte.

Thirdly, I fee my disobedience : for else never wouldest thou have combedience maunded me to have praged for the doing of the will, if I fæing my wante, would have prayed fo.

Last of all I see thy godnes, which wilt gene to me and others, to obey thy will: that is, to love the with all our hartes, to love our neighbour as our selues, to die to our selues, to live to the, to take up our croffe and to follow the, to beleue, to repent &c. foz els thou wolvest never have bidden be to pray for a thinge which we hould not loke foz.

So that I have great cause to lament and reiopce. To lament, because of my

mile:

Our difo

Gods goodnes miserable state and condition: because of my sinne, ignozance, powerty, a persursity: also because thy will is every where, either not knowned contempod, and Sathans will, the will of the world, and of the flesh readely obeyed.

To reiopce I have great cause, for that thou has opened thy selfe and will but mankinde: for that also thou perculiarly hast taught me these thinges, and because thou will graut me grace to do the same. But alas, how but hank full I and, and howe harde harted, thou Lord dost know.

Dh be mercifull butome, and forgene me, I befeech the gracious God. Graunt me thy holy spirite, to reneale to me my ignorance of thy will, my poswerty & pernersity, that I may hartely bewaile it, *c:and by the helpe and working of the same spirite, may suppresse the wil of § slesh. Again, graut me thy holy spirite to renele to me thy will declared in thy lawe & gospell, that I may truly know the same, *ensame so my

affections,

Christian prayers

affections, that I may wil and love the same in such sozte, that it may be my meate and drinke to do thy will.

Here cal to minde the ten commaundements of God particularly or generally, what therein he requireth, and pray for the same particularly as you see your nede, and that not only for your selfe, but also for other.

Pray for patience, to luffer what crosse some uer God shall lay been you, and pray for them that be buder the crosse, that they may be patient: pray for spirituall wisedome in every crosse peculiar or publice, that you may see and loue Gods will.

Gene vs this day our daily breade.

Breade the fode of the body, are understand al things necessary for this corporall life, as meat, drinke, health, successe in our vocation ec.

By this word gene we thould be not stand, that not only spirituall thinges, but also corporall benefites are Gods frægistes, and come not for our worthinesse or tranagle taken about the same, although our tranailes be often

times

Breade.

Geue.

times meanes by the which God both gene corporall things.

By Daily we understande the contented mindes of the children with that which is sufficient for the present time, as having hope in the that they shall not want, but daily shall receive at the handes plenty and enough of all things.

By this word our are as wel under Our. It and publike benefits, as peace in the common weale, god magestrates, god lawes, seasonable weather, &c: Also particular benefites, namely children, health, successe in the works of our vocation, &c. And besides this, by it we should see the care even for corporall thinges, which thy children have for others as well as for themselves.

So that here I may learne how farre I am from that I thould be, and that I fee thy children are come onto. I ke my ignorance also, how that, as spirituall things do come from thee, so do temporal things, and as they come from thee,

ſ'n

fo are they conserved and kepte of the, and therfoze thy children are thankfull and loke for them as thy meere giftes, not with tandings the meanes which they ble if they have the: howbeit they ble them but as means, for except thou worke ther with, all is in baine.

Pfal. 127

Againe, here I am taught to be content with that which is sufficient for the present time, as thy children be which have the Chortnes of this life alwayes before their eyes, a therefore they aske but for vaily sufferance, knowing this life to be copared to a vay, yea a watch, a sound, a chadow, se.

sozeover, I may learne to lie the compation a backberly care which thy children have one for another. Last of al, here I may lie thy godnes, which as thou wilt gene me all things necessary for this life (or elie thou wouldest not bid me aske se.) so thou commaundest all men to pray and care for me, se that bodily, much more then if they be able, they are commaunded to helpe me both

in

in body and feule.

By reason wherof I have great canse to lament and recover. To lament, because I am not so affected as thy children be, because of my ignozance, my ingratitude, my perversity & contempt of thy godnes, and of the necessitie of thy people, which (alas) be in great mistery, some in exile, some in prison, some in poverty, sicknes &c.

To recopie I have great cause, be, muse of thy godnes in teching me these thinges, in commaunding me to aske whatsceuer I wante, in geuing me so many things bnasked, in keeping the benefites geven me, in commaunding men to care so, me, to praye so, me, to

helpe me ac.

But alas, how far Jam either from true lamentatio or reloyling, lord thou knowelf. The bemerciful but o me, and belpe me: forgeve me and graunt me thy holy spirit to revele to me my nede, ignorance, great ingratitude and contempt of thy mercies and thy people,

and

and that in such sort, that I might hare tely lament and bewayle my misery, a through thy godnes be altered with thy people, to mourne for the miseries of thy children as for mine owne.

Againe, reneale to me thy godnes (beare father) even in corporal things, that I may be thy mercy, thy presence, power, wisedome and righteousnes in every creature and corporall benefite, and that in such sorte, that I may be throughly affected truly to reverence, feare, love, and obey thee, to hang by on thee, to be thankefull to thee, and in all my needs to come but o thee, not onely when I have ordinary meanes, by the which thou commonly workest, but also when I have none, yea when all meanes and helpes are cleane against me.

Here remember the state of your children and family: also your parents, neighbours, kins folks: also your frembes, countrey, magestrates a c.as you shall have time therto, and by Gods good spirite shall be provoked.

Fozgeue

Forgene vs our debtes, as we for gene them that are debtours onto Ds.

19 Our debtes toe understand not Debtes, onely the things we have done, but the omtilion and leaving ondone of the god things we ought to do. 13y Our we underståd not onely the

particular finnes of one, but also genes rally the finnes of all and enery one of the Church.

1By Forgenenes we understand the Forgene pardon and remission of sinnes, by the nes. merites & defertes of thy deare sonne Jesus Christ, who gave him selfe a raunfone for bs.

1By our forgening of other mens of Our forfences to be warde we biderstand the gyuing. god will, not onely that it pleaseth the that we should live in lone and amitie, but also that thou wouldest have be to becertaine of thy pardoning bs of our finnes. For as certaine as we are that

G.i.

we

we pardon them that offend bs, so certaine should we be that thou doest parto book where forgening our trespassers is (as it were) a sacramet buto bs.

So that by this petitio Jam taught to see that the children, although by imputation they be pure from Anne, yet they acknowledge sune to be and resmaine in them, and therefore doe they pray for the remission and forgenenes of the same.

Againe, I am taught hereby to lee how thy children doe consider and take to hart, not onely the euils they do, but also the god they leave budone, and therfore they pray the hartely for paradon.

Pozeover, Jam here taught to la that thy chylozen are carefull for other men and for their trespaces, and ther, fore pray that they might be pardoned in saying: Dur sinnes and not my sinnes.

Belides this, I am taught here to le how the children not onely forgeue all

that

that offend them, but also pray for the varooning of the offenses of their enes mies & fuch as offende them: So farre are they from maliciousnes, payde, res

uengement &c.

Last of all, Jam taught to se how mercifull thou art, which wilt have bs to alke pardone (whereof thou wouls tell that we thould in no point doubt, but be most assured that for Christes fake thou hearest bs) and that not onely foz our felues, but also for many os thers: for thou boeff not commaund bs to alke for any thing which thou welt not geue vs.

By reason whereof I have great taule to lament, reiopce. To lament, because of my miserable estate which am so farre from these affections that are in thy chilozen': which am so ignorant and careles of finne, not onely in leaving god boton, but also in boing cuill, and that dayly, in thought, word, tdede. c. I speak not of my carelesnes for other folkes fins, as of mp parents,

W.y.

chu=

Christian prayers

children, familie maiestrates. ac. nei ther of the finnes of them to whome 3

have geven occasion to sinne.

To relopce I have great cause, be cause of thy mercy in opening to me these things, in commaunding me to pray for pardon, in promiting me par bon, and commaunding others to pay for me. And surely I ought to be persuaded of thy mercy, though my sinnes be innumerable, for I fæ not onely in this, but in every petitiou, how that enery one of the church prayeth for me: pea Christe thy sonne who sitteth on thy right hand, prayeth for me.tc.

Dh deare Father be mercifull buto me, and forgeve me all my finnes, and of thy godnes geve me thy holy spirite to ope mine eyes, that I may fee finne, the better to know it the moze truely to hate it, & most earnestly to strive a gainst it, a that effectually both in my felfe and others.

Againe, graunt me the same the he ly spirit, to reneale onto me the reme

vie of sinne by Christ onely, to worke in me faith to embrace the same thy Christ and thy mercyes in him, that I may henceforth be endued with thy hoply spirit, to begin to obey thy god will more and more, and to encrease in the same for ever.

Here cal to minde the special sinnes you have committed heretofoze. Remember, if you have occasioned any to sin, to pray for them by name. Remember that gods law should be so deare but o be, that the breaking thereof in others, sheld be an occasion to make by to lamet with teares.

Lead De not into temptation.

Binfirmities: because of the great diligence & subtilties of our enemies: and because thou art wont to pushish sinne with sinne (which of all pushishments is the greatest & most to be seared) in this petition thou wouldest have thy childre to have the same in resmembrace, & for a remedy hereof, thou

B.iti.

haft

half appointed prayer, so that the onely cause why any are ouercome & led into tentation, is for that they forget what they desire in the petition going before this, which Could never be out of their memory, to prouoke them to be more thankefull to thee, and moze vigilant & hædie hereafter for falling into like perils. For which to be audided, thou doest most graciously set forth a remes dy, in commaunding bs to prayafter pardon foz our linnes pall, and foz thy grace to guide bs, so that we be not led into temptation, but might be deliue, red from enill. And because thou wouls best have all thy chilozen to hang whole ly opon the, to feare the onely, tonely to love thee, thou doest not teach the to pray, fuffer bs not to be led, but lead bs not into temptation, that (I fap) they might onely feare thee, and certainely know that fathan bath no power over so much as a pigge, but whatsoever thou genest buto him, and of the fecret, but most iust iudgement doest appoint

him

him to ble: not as he will (for then we were all lost) but as thou wilt, which canst will nothing, but that which is most inst: as to geue them to the guiding of Sathan which will not be guided by thy grace, as thou did t Saule. ec.

Decalions to euill are in two fortes: Dne by prosperitie and successe, an o Occasios ther by advertitie & the croffe. &c. The euils comming of successe, commonly two forts are bothankfulnes, pride, securitie, and forgetting of our selves, forgetting of others, fozgetfulnes of GDD, of our mortalitie. Ec. The euils comming of adaertitie, commonly are impaciency, murmuring, grudging, difpairing, contemning of God, flattering of men, Cealing, lying, with many other euils, whereto tentations what ten will entife a man that is left to him tatios are selfe: where as to one that is guided to the with Gods Spirite, tentations are godly, & but tryalls to the glozye of GDD, what their comfort of the tempted, and edifying are to the of the Churche. But (as I sayce) if wicked.

D.iin. aman

a man be left alone, tentations entife even to the deuill him felfe: and theres fore thy Children praye to be delinered from euil, understanding thereby Sa. than him telfe, the fower and suppoze ter of alleuill. And this thy children do aswell for others, as for them selves. So that I may learn bereby many god things: First to remember often our infirmitie and weaknes, and the dans gerous estate we stand in in respect of our flesh, of the world which is full of euill, of Sathan which seketh to lift vs and as a roaring Lion to defroy bs, & of our finnes which deferue all kindes of punishment and correction, that I mighte with thy chilozen feare the, watch, pray and delire the day of redeps tion and deliverance from all evilles.

Againe, I may learne here, that to as uoyde all daungers and euill, is not in the power of man, but onely thy work. By reason whereof I should consider thy great godnes, which hitherto hast kept me fro so many euils both of soule

and

and body, yea of name, gods ec. as thou haste done in my infancy, childehode, youth, middle age ec.

Thirdly, I may learne here, that I should be carefull for others, both that thei might be delivered fro their enils, and that they might be preserved from tentation, and from being overcome in the same, and therfore thou teachest me to praye, not deliver me from evill simply, but deliver be from evill.

Last of all, Jam taught hereby to see thy godnes towards me, which wilte beliver me from evill, and from being overcome in tentations: so thou wolvest not have me aske for that which I shoulde not certainly loke for at thy hands. By reason where thou woldest have me to be in a certainty of my salvation for ever. Hor else I can not be leve my prayer to be heard, if that finally I should not be delivered from evill: and theresore thou icynest hereto a geowing of thanks which with thy church I should say: For thine is the kingdome,

G.v.

thine

thine is the power, thine is the glory, for cuer.

1By reason wherof, I have great cause to lament & to reionce. To lament bes cause of my corruptio, infirmity, weak nes, oblinion, and carelelnes for thy people, ingratitude ac : because of Sa. thans power, vigilancy, and prudency, which hath overcome most grave, wife and holy men, wherof some neuer recouered: as Cain, Cham, Achitophel, Saul, Indas, &c. Do reiopce, because of thy awdnes, which teachest me this, & thew est me the remedy, commaundest al thy church to praye for me, wilt at length beliver me from all evill, and geve me glozp. Wut alas, I am altogether cares les and miserable. The merciful onto me dere father, for Thriftes fake for geue me all my finnes: graunt me thy holy spirite, to reuele to me mine infirmity, weaknes, perils, dangers, tc. in fuch fort, that as I may hartely lament my mileries, lo I may alke and obtain the grace to guide me from all euill for

euer

euermoze.

Againe, graunt me the same thy holy spirite, to reuele to me thy love a kind-nes towards me (and that in eternity:) in such sozte, that I may be throughly persuaded of the same, become thankful but o thee, and daily expect and loke for the revelation of thy kingdome, power a glory, as one that for ever shall have the fruition of the same, through thine owne godnes and mercy in Christ, prepared for me before the beginning and foundation of the world was layde.

Here call to minde our lecurity, fathans bigi= lancy, our negligence, his biligece, our infirmity his ability, our ignozance, his craft & fubtelty &c

Also call to minoc, how that he hath ouerthrowen for a time many of the dearetainctes of goo, to suho soc are to be compared in nothing: as Adam, Eue, Lot, Iudas, Thamar, Moses, Aaron, Mirian, Sampson, Gedeon, Ely, Dauid, Salomon, Ezechias, Iosias, Peter, Thomas and formandation

Thomas, and immunerable moe.

A to cal to mind the goodnes of God, to four thepeherd Christ, which hath kept by hitherto, kepeth by still, teacheth by here to know that he will kepe by for ever: for he would not have by as he for deducrance from each, if he would

not

not we thould certainly loke for the fame. thou doubt of finall perseucrance, thou bishono= rest God. We certaine therfore, rest in hope, be Aill in his word. Se also how he hath commass ded his whole church and every member therof to prape for thee as well as for them leiucs, in

thefe and all other things.

How and then go about to recken how many and divers kindes of eails there be, and therby, as you may know you are deliuered from none but by Gods great goodnes: so you may fee that the number of emils that you have, are nothing to be compared to the multitude of emis wher= with if your Chaift were not, the deuill would all to beray you, infect and corrupt pon.

23 ut what are all the miseries and entis that can be, to be compared to the least iop prepared for bs in heaven. Dh thinke of those iopes, and erap that when the tide of Death commeth. we map hale forth of the hauen of this fielh and this

mozlo ioviuliv.

In praying this petition, call to minde the emils you have ben in, the ends you are in, and the euils you may fall into if God should not preferre pout, that you might be stirred by the moze to thankfulnes to mayer, to trust in 600.

For thine is the kingdome, thine is the power, thine is the glory, for euer.

Sin the beginning of this praps er, by these wordes, Our father which art in heaven, thy children are excited and flirred by to a full confidence of obtaining the petitions following, and all things necessary: foin the latter ende thou half added for the same purpose, these wordes. For thine is the kingdome, thine is &c. wherin 3 am taught these many thinges. First that in pager I Chould have such consis beration of the kingdome, power, glory, and eternity, that my minde thould be Ariken with an admiration of the same. Secondly that I should so constber them, especially in prayer, that I thould not boubt but that thou workest rulest and gouernest all thinges every where, in all persons and creatures, most wisely, justly a mercifully. Third ly, that in prayer all my petitions thold tende to the letting forth of thy power, of thy kingdome, and of thy glozy. Last of al, that in prayer I thould in no wife dout of being heard, but be affured that

thou,

thou, which halte commaunced me to praye, and halt promised to heare me, doest moste graciously for thy mercies sake and truthes sake, heare my petitions, according to thy good will, through Jesus Christ thy deare sonne our lorde

and onely Sautour.

By reason wherof I have great cause to lament and reiopce. To lament, because I consider not these thinges in prayer, in fuch fort as thould move me to admiration and gratitude: because 3 consider not the power and wisedome generally in all thinges : because Jam fo careles for the kingdome: & because I am fo full of bubitation and couting of thy godnes. To reispre I have great cause, because preuelest these thinges buto me on this fort: because of the per wer, kingedome and glozy, which mas keth to the hearing of my prayers and belping of me: because thou wilte vie me as thine in Arument to let forth thy kingdome, power and glozy: & because it pleaseth thee to heare my prayers,

and

and afforedly wilt faue me for ever.

But alas, how farre am I from these lamentations and reiorlings: By reason wherof I deserve damnation. Dh, be mercifull but o me and sozgeve me, and of thy godnes graunt me thy holy spirit, to revele to me my blindnes, obstitution, and contempt of thy kingdome, power and glozy, with the greatnes of my doutings, that I may hartely as lasment them, so have them pardoned and taken from me, through the merites of Jesus Christ thy sonne.

Againe, gene me thy holy spirit to resuele to me in such sozte thy kingdome, power, glozy, and eternitie, that I may always have frame before mins eyes, be moved with the admiration therof, labor effectually to set forth the same, thanky, as to have the fruition therof after this lifers to encrease in an assured certain, thinly expectation of the same, y I may always the all things recover in the through Christ, and give laudes, thankes, and prayles perpetually buto

thy

thy most holy name, oh blessed father, sonne, and holy ghost, their persons and one God, to whom be all honoz & glozy world without ende.

Dere thinke that if the kingbome, power, glorp, and eternitie be Goos which is our father, Sohat our dignity is which be his children. If power be our fathers, of tohom thank we be afraybe . If the ocuill be fubiect to the Lozbes power and kingdome (as he is) howe can the Subject have power ouer be which be formes a heires, in that he hath not power ouer poskets without the grouidence and permillion of god? Therfore fuit wett thould we prage, leade vs not into tentation, rather then let vs not be led in to tentation, for power is the Lordes, and the deuff hath none but that he hath of good aifte. Ao, he were not hable to receaue power. if God did not make him hable, although the execution of it is rather of Gods vermillion.

> Geue all thankes, prayse, and glory, to Godour father, through Christ our Lord and Saujour. So be it.

> > no animase firm , and m

IB.

An other meditation Vpon the Lozdes prayer.

Our father which art in heaven.

the Image of thy divine maies fry, and created by thy gracious godnes to most high honoz, howe be it through since distinguish with vilenes described bannation, and yet by Christes beath revenued, and restored but o grace, to be citizens with saincts of the samely of Godinow altogether in christian buty, as members of one body, we pray, better, and trust to obtaine of the our heavenly father, according but to thy gracious godnes, mighty power and faithfull promise buto by that aske aboundance of thy graces.

That thy name may be halowed.

Pat thy divine power and glorious maieltie may be certainly knowen, and reveretly house-

1).i.

red:

red: that the hearts of vs men, by the word apparer, may be fanctified from all sinne and vanity, so that we with all that we have, serving thee in holines a righteousness, may so thine aforemen by on earth, that they thereby may be occasioned to honour thee our father which arte in heaven.

Thy kingdome come.

ple, i we may be so frutfulple, i we may be throughly infructed and taught to brydle our sensuall appetites by naturall reason, and
to submitte our wittes a reasons onto
a gooly spirite, and to trye our spirites
by the true scriptures. So that within
by may raigne the kingdome of God,
which is neither meate nor drinke:
which is neither superstitious cerimonies, voluptuous pleasures, nor vaine
glory, but righteousnes, peace, a comfort in the holy ghost, by the which we
nowe tasting of thy heavenly is yes,

may

may be made henceforth, weary of all worldly vanities, continually loking and praying for the apperaunce & comming of the eternall and everlasting kingebonne.

Thy will be done in earth, as it is in hear uen.

rent love doe thy will and commandement, with comfortable courage and toyfull pleasure. In hell the wicker spirits through malice and envie, repining and grudging, doe torment and vere them selves, what so ever they be doing. And oppon earth, men being subject onto sinne, do think it a labour and paine to be occupied in any thing that is god and godly.

of the beauenly spirit may so worke in our earthly bodies, that we being deliuered fro sin & banity, may freely delite

19.g.

and

Christian prayers

and take pleasure to ove thy wyl a commaidement here on earth, as thy glozious Angels ove in Heaven.

Geue vs this day our dayly bread.

o depocin c

We having great nede, and not has ble of our setues to deserve any thing, befech the of thy fatherly godnes, to gene freely buto be all (fothat none be harte not hindged this day whe we cree buto thee, constrapned by pres fent neve, not grevely crauing through vaine care against to mozow) our days ly bread, our dayly and necellary fode a reliefe both bodely and ghoffly: and els pecially so, that the spirituall fove of Chaiftes fleth this bloo, by dayly preas thing of the Gospell and ministration of the Sacraments, may replenith our harts and minbes with continuall remembraunce of his death and pattion, dayly to be bled for our necessary and spirituall consolation.

For-

Forgeue vs our trespasses, as we forgeue them that trespas against

. V8. attend

TE fæling & knowing our owne linfulnes, doe delire thy merciful forgenenes of our faultes and trespal les which we have committed against thee, so that we freely forgening allos ther that have offended bs in any thing what so ever it be, may be sure & mercy springing in the, hath proceded buto ps, and being graciously offered of thee, bath bene thankfully receased of us, & being charitably bled of bs towards o: ther, chall most certainly be confirmed and entarged of the towards us: So that by free mercie springing and proceding from the all faultes may be fre ly forgeven: even as those which other baue committed against bs, so like wife those which we have done againste thæ.

H.iii.

And

And lead vs not into tentation.

of thy benefites, to lead us captines into deteitful and damnative times into deteitful and damnative meats unto gredy glottony, by money and riches unto unfaciable couetous ness, by wealth and prosperitie, unto pride & baine glory, and by all thy godine and gracious gyftes, unto every defuilly and abhominable sinne.

But deliver vs from evill.

bodies fro corruption, our souls from damnation. Deliver be by Christe Jesu, from the bondage of since, but the libertie of the Bospell: so that from the dawnger of the devill and all his tentations, traying a enticing towards damnation, we being delivered, may serve the in holines and righteousnessall the dayes of our life.

For

For thine is the kingdome, the power, and the glory, for euer, & euer. Amen.

De fuch is thy riches & regimet, power and authozitie, pzaple & excellencie, that what so ever treasures, lands and possessions, might wildome and luperiozitie, dignitie hos nour & maiestie, bath bene is or shalbe, in any perfos times & places, the same of equitie dutie and necessitie, begin continue and ende, so as the eternitie varitie and maiestie of thy onely king, dome power and glozy, may best appeare & be knowen to be far paste all creatures, habilitie, understanding oz capacitie, in the onely, Lozd GDD of truth, without beginning, change oz becap, eternally: yea, every other kingdome, power, and glozy be but flens der Chadowes and Chewes, feruing for this transitory time, to make be more mindefull and desirous of thy eternall kingdome, power, and glozy.

P.iiii.

115 p

Christian prayers

By reason whereof, our hope and thy promise of eternall saluation and glory in Christ, be Amen: that is to say, most certaine. So be it.

Mark. 13

your tyme is thost: pour damgers be great: pou are well warned by gods worde written. Take heede, watch, and pray. Wark. 13.

Take heede, that your hartes and mindes be not made heavy, hard, and buil, with meats and drinkes, baine pleasures, of worldly cares.

watch, with diligence to doe your owne duties, in delirous loking for Christes comming.

Pray, that ye may escape all daungers, and stand in grace & fauour afore the face of Christ, at his comming.

TPRIVATE PRAYERS

for the morning and evening, and for other times of the bap.

VVhen you awake out of your slepe, Pray thus.

Da mereifull BDD and father of our Sautour Jelus Christe, moste humbly thanke thee for

the

the sweete siepe and comfortable reste which thou balte geven me this night valt: belæching thæ, that like as thou halt now awaked my body from læpe, so thou wouldest awake my soule from the liepe of linne and darkenes of this world: and that which thou half nowe awaked out of Aepe, thou wouldest af: ter death (whereof this flepe is but an image) restore and raile againe to life enerlasting. Th gracious God, make my body I hartely pray thee, such a com panion, or rather a minister of godlis nes tomp foule this day, all the time of this presente life, that in the life to come it may be partaker with the same of everlatting happines, through Jefus Chaiff our Lozd.

Awake thou that sleepest and aryse from the dead, and Christ shal shew light water thee. Ephe. 5.

Decalions to meditate.

Here call to minde the great mirth and blefleones of the everlasting refurrection. Also remember to muse open that most ecleere

light,

Christian prayers

light, that bright morning and new clerenes of our bodges after the long darknes subject they have ben in. All then shalle full of unspeakable log and felicity.

VVhen you beholde the bay light, pray.

Lozd God: thou most glozious and true light, fro whence this light of the day and Sunne both spring, & Chine buto bs: Dlight which lightnest every man that commeth into this world: Dlight which knowest no night noz evening, but art alway a midday most deare and faire: without who all is most borrible barks nes, and by whom all things are mofte cleare and bright: D thou wifedome of the eternall father of mercies: lighten my minde that I may lee those thinges onely which please thee, and may be blinded to all other thinges. Graunt me so to walke in the wayes by the light of thy holy wozbe, that no thinge elles may be light and pleasaunt onto me.

Lighten

Lighten mine eyes, Oh Lord, that I sleepe not in death, least mine enemies say, I have prevayled against him. Psal.30.

Decalions to meditate.

of the minde and foule is better then of the body. Also how much moze we ought to care for the soule that it may see well, then for the body. Also you care for the soule that it may see well, then for the body. Also recover, that beattes have bodely eyes as well as men, but men only have eyes of the minde, and that such as are godiy wise.

VVhen you arise, pray.

It firste parents caste downe themselves from a most excellent, high, and honozable estate, into thame and misery, and into the diepe sea of all wickednes and mischiese: but Dh Christ, thou putting south thy hande, diddest rayse them up againe. Even so we, except we be raysed by by thee, shall se still for ever. Down Christ, our most gracious redermer, as thou does mercifully rayse up nowe this my body, even so I beseech

thee,

Christian prayers

thee, raise op my minoe and hart to the true knowledge and love of the, that my couerfation may be in heauf where thou art.

If you be rifen with Christ, thinke vppon those thinges that be aboue.

Colof.3.

Decalions co meditate.

Dinke how foule the fall of Abam was by reason of sinne, and so of every one of befro the height of Gods grace. Again, think bpo the incitimable benefito of Chailt, by whole help we bailp arise againe from our fallings.

VVhen you apparell your felfe pray.

Christ, cloth me with thine owne selfe, that I may be so far from ma king provision for the aeth to fulfill the lustes therof, that I may cleane put of all delires, and crucefy the kingdome of the flesh in me. We thou buto me a garment to kepe me warme, and to befend me from the cold of this world. If thou be absent (deare Lozde) all thinges are

colde,

colve. weake, and deade: but if thou be with me, all things are warme, freshe, and cherefull ac. Graunt therfore, that as I compasse this my body with this garmente: so thou wouldest cloth me wholy (but specially my soule) with thine ownesses.

Put vpon you, as the elect of God, bowels of mercy, meekenes, loue, peace.&c. Col.3.

Decalions to meditate.

Crate into Christ. Again, how we are incorposite into Christ. Again, how he doth cloth be, governe and nourish be, and bnoer his winges, protection, and providence preserveth be.ac.

VVhen you are made ready, to begin the bay withall, pray.

almighty God a most mercifull father, thou knowest
and hast taught vs also some
thing to know, that h weaknes of man and woman is great, that
without the grace they can neether do
not thinke any god thing. Have mercy

pon

bpo me, I humbly befeech thee, thy most weake, fraile, to know out hy childe. Lighten my minde, that I may with pleasure loke by on god things onely. Enstame my hart with the love therof that I may carefully couet them, and at the last by thy gracious conducting, may happely attaine them, through Iesus Christ our Lord. I distrusting altogether mine owne weakenes, commende and offer my selfe both soule and body into thy handes.

Thy louinge spirite leade me forth in to the lande of righteousnes.

Psal. 143.

Cogitations mete to begin the day withall.

Thinks first that man consisteth of soule and body, and that the soule is from heaven heavenly, sirms and immortals: but the body is from the earth earthly, frails and mortals.

Againe, thinke that though by reason of sinne wherin you are conceived and borne, the partes of the soule which doe understands and desire,

be

be so corrupt that without special grace to both parts, you can neither know nor lour any good thing in Gods sight, much less then doe that is good: pet this notwithstandinge, thinke that you are regenerate by Christs resurrection, (which your baptisme requireth you to belove) and therefore have both those parter something resumed, both to know and to love, and therefore to be also some good in the sights of God through Christ: for whose sake our yore horings are accepted for good, the entil and insirently cleaning thermato, not being imputed the tow faith.

Chinke that by fapth, which is Gods feede (for they which beleve are borne of God and made Gods children) genen to those that be or beyned to eternall life: thinke (I say) that by fapth you receive more and more the spirite of of sanctificatis, through the vie of Gods worde and Dacraments, and earnest prayer, to illuminate your mindes, understanding, indgement, and reason, and to bowe, forme, frame, and instance your affections with lone and power to boe that which good is, and therfore vie you the meanes aforesaid accordingly.

Thinke that by this spirite, you are through sayth coupled to Christ as a lively member, and so to God, and (as it were) made one with him:e by love, which springeth out of this saith, you are made one also with all that be of God, and so you have sellowship with God and all good men that ever were or shall be, in all the good that God and all his saintes have or shall

Thinke

Thinke that as by fayth and fone through the spirite of died you are now entred into this communion; (the inclience swheref no tounge can expecte) to after this life you thall firste in some, and in the last day in body also, emoy for ever the same societie mosts perfectly, solich now to but begon in you.

Thinke then of your negligerics, that boe fo

little carefor this your happy effates and of as

Chinks byon your ingratitude to God for making you, redeming you, calling you, and fo louingly adopting you.

Thinke upon your foly in fantaling fo much

earthly and bodely pleasures? ad that

hearenot Govern deafnes and blindnes which hearenot Governor fee him, he calling you so biligently by his workes, word, and facraments.

Chinks boon your frowardness which will

not be led of 600 and his fpirite.

Chinke boon your forgetfulnes, and in confiberation of your heaventy estate, howe your body is the temple of the halp ghoft, your mem bers are the members of Chailt, the whole Sport and all thinges therein are pour owne. Therefore lay buto your foule: D my fonte; arife, follow God, contenne this world, purpole well and purfue it, long for the lozds com= ming, bereaty and watch that he come not buo thee primares. 20 nd forformuch as you must line to Gods pleasure, see the vocation and state of pour tife soherunto God hath called you, and pray to God for grace, knowledge, and hability to take the most profitable things in hand, well to begin, better to goe on, and belt of all to ende the

the same, to good glosy and the profit of your brethren, and thinke that time less wherin you speake not or doe not, or at the least thinke not some thing to good glosy, and the commoditie of your brethren.

VVhen you go forth of the doores pray.

ed alom and adamso a

Dw mult 3 walke among the Inares of Death Aretched out of Sathan and of his misches uous ministers in the worlde, carping with me a frend to them both and a foe tomy felfe, even thys body of finne & finful fleth. Dh graund captain Chaiff, leade me and guide me, I befech thee. Defend me from the plagues and lubtelties wherof I am in danger. Graut that I may take all things that happe, as I thould doe, and fetting mine eyes bpo thee only, I may so goe on forward in the waves, as by nothing I be hins deed, but rather furthered, so that all my boings may tend to thy glozy.

I.i.

Shew

(bristian prayers

Shew me thy wayes (O Lord) and teach me thy pathes. Pfal.25.

Decalions to meditate.

Onfider how vaincly the most parts of men are occupied: how many wapes they trouble and cumber themselves, thereby much alienating their mindes from the knows ledge and cogitation of that which they should most esteme, and so become a let and an offence to others. Is in going abroad you will see that your apparell be seemely in the sight of mensio see how seemely you appere in the sight of god.

VVhen you are going any iourney, pray.

From the Lorde we came, and to the lord we make our iour, ney: howbeit, through dange, rous and perillous wayes which our cruel enemies have and do prepare for by, being now more then starke blinde by reason of sinne. D Christ, which art a most true leades man and give, and

allo

also most expert, faithful and friendly, put thou out thine hande: open mone eies: make thy high way knowen onto me, which thou diddelf first enter into out of this corruptible life, a haff prepared the fame for bs to immortas litie. Thou art the war: leade be buto the Father by thy felfe, that all we may be one with him, as thou and he together be one.

Shew me the way that I shuld walke in, for I lift vp my soule vnto thee.

Or pray thus.

Erciful Father, thou art wont to sende to thy servauntes and men of simple harts, thine angels to be their kepers, and (as it were) gross, as elver bretherne to watch bpo thy weak childre. So diddeft to young Tobias, to Jacob, to Abrahas servaunt, to losua. ec. D gracious gcd, though we be much bulike buto them

3.4.

(fomas

(so many arc our sinnes) yet so, thine owne godnes sake, send thine holy angels to pitch their tents about bs: to hide bs and desend bs from Sathan shis saues: to cary bs in their handes, that we come not into surther danger then thou wilt deliver bs out of, so, thine owne sake.

His Aungels are ministers for them that be heires of faluation. Heb.i.

Sathan sleepeth not, but seketh alwayes to destroy vs. 1. Pet.5.

Decalions to meditate.

from our Courrey, from our home, from our oxiginal, I meane from god. Againe, thinke bepon our madnes that doe lingar and lopter so gladly in this our journey and pilgrimage. Also how folish we are to fatalie things which we can not cary with be, and to contenue conscience which wil alwayes be a companion to be, to our joy if it be good, but to our shame and sozow if it be cuill and corrupt:

finally how bimaturali we are, which so its the desire to be at our home, to be with our

oneip

onely Father Maister, fellowes, and friendes.

VVhen you are about to receaue your meat, pray thus.

His is a wonverful mystery of thy worke (D maker and gos uernoz of the world) that thou doelf fultaine the lives of men and beaftes with these meates. Sure ly this power is neither in the bread noz fode, but in thy will and word, by which word all things do live and have their being. Againe, how great a thing is it, that thou arte hable continually to geue sustenaunce to so many creas tures? This is spoken of by thy 1020: phet in letting forth thy prayles: All things loke by to thee and thou geneft them meate in due feafon: thou opes nest thy hand, and fillest with thy biesling enery lining thing. Thefe, doubtles, are wonderfull workes of thine

Pfal. 143.

3.iii.

al

almightines. I therefore hartely praye the (D most lyberall Lord and faythfull father) that as thou by meate, those rough thy worde doest minister lyfe to these our bodies: cuen so by the same worde, with thy grace thou wouldest quicken our soules, that both in soule and body we may please thee, tyll thys our mortall carkes that put on immortalitie, and we thall neve no more any further sode but the onely, which then will be all in all.

Tast and see how good the Lord is.

Pfalme.34.

Bleffe the Lord (O my foule) which feedeth and filleth my mouth with good things. Pfalme.103.

Decalions to meditate.

that made bs. A 16 thinke how great his wisedome is to preserve vs. But most of all, thinke how many things are genen to our vse. how wide partial it is to gene vs life, but most of all to propagate and advance to immortalitie, the lyse of the soule by his onely becke. Last of all thinke that GDD by his providence for

thy

thy body, would have thee to colirme thy fayth of his providence likewife for thy fouls.

In the meale tyme pray.

Most liberall distributer of the giftes, which geneft vs all kinde of and things to ble, and being pure geuest pure things, being holy genest holy things: graunt to vs thy grace that we misule not these the gracious gifts geven to our ble and profit. Let be not belite in these things, but let us belite in the from whome they come, as nes cellary for bs for a leafon, till we come buto thee. Braunt vs to be conversant amongst the giftes, soberly, purely, temperately, holily, because thou art so. Then thall not we turne that to the poplon of our foules, which thou halle geuen for the medicine of our bodies: but vling thy benefits thankefully, we that finde them profitable both in soule and bodie.

3.iiii.

SDC=

Decations to meditate.

let before you, are genen to you to ble and not to abuse. Thinks they are genen to profite and not to hurte you. Thinks they are not genen to you alone, but but o others also by you. In eating and drinking, thinks that you doe but feeds the wormes. Remember the pore prisoners, the sieke, the afflicted ac. as though you were in their case. Thinks byon the foode of your soule, Christes body broken, and his bloud shed. Desire the meat that lasteth for cuer: labor for it. Christes meate was to doe his fathers will.

Iohn.6.

After your meat, pray.

fustaine our corporal daily life, ready other wife to perish. The which surely is a great worke: but yet this is much greater, more profitable, & more holy, that thy grace (D Jesus Christ) doeth preserve as from the death of the soule. For this lyse we ought much to thanke therand because thou doest prolong it with thy god

giftes,

gifts, we most hartely praise the. Yow be it, this life is but the way to eternal life, which we besech the for thy deaths sake, that thou wilt geue vs, and so shal we not onely geue the (as we may) thanks so, a time for temporal things: but also eternall thanks for eternall things. D grant to vs these our desires so, thy mercies sake. Amen.

Decations to meditate.

Hinke now that God hath geven thee this his bieffing of foode and fustenance, ther= to time that thou mightest, as repente, fo fecke his glozp, and the commoditie of the bre= tinen, therfore go therabouts: but first pray for grace well to begin. Againe, consider how thou halt ben partaker of other mens labours, as of the Husbandmans, the Milners, the Wakers, the Brewers, the Butchers, the Cookes.ac. See therfore that thou be not a drone 25 ee, but rather such a one as may helps the Dine. If God have thus fedde thy body which he loueth not but for thy foules fake, how can it be then, but that he wil be much more ready to feede thy foule? Therfore take a courage to thee, and go to him for grace accordingly.

Cogitations for about the midday.

3.6.

As

A so thy body is now copassed on every side a south light: so see that thy minde may be also. As God geneth thee thus plentifully this corporal light: so pray him that he wil give thee the spirituall light. Thinke that as the Sunne is now most cleare, so shal our bodyes be in the day of indgement. As now the sume is come to the highest, and therfore wil begin to drawe downeward, so is there nothing in the world so perfect and glorious, which, when it is at the full, will not decrease, and so we are away.

VVhen you come home againe, pray.

like to thy holy nature, then a quiet minde. Thou halt called us out of the troublesome disquietnes of the world, into that thy quiet rest a peace which the world cannot gene, being such a peace as passeth al mens understanding. Houses are orderned for us, that thereby we might be defended from the injury of weather, from the crucky of beastes, from disquietnes of people, and rest from the toyles of the world. D gracious father, graunt that

through

through thy great mercy my body may enter into this house from outward actios, but so that it may become burome and obedient to the soule, and make no resistace against the same, that in soule and body I may have a godly quietnes speace, to praise thy holy name. Amen

Peace be to this house, and to al that dwell in the same. Math. 10.

Decasions to meditate.

Thinke what a return, and how mery a returne it wil be, to come to our eternal, most
quiete, and most happy home: then will all
griefe and solow cease. What soever here is plea
sant and ior full, that same is nothing but a very
shadow in coparison of that which is to come.

At the Sunne going downe,

Dw bnhappy are they, D Lozd, from whom thy Sunne goeth downe and geneth no light, I meane thy grace which is alwais clere as the midday. Darke night but o them is the midday which departe from thee.

124

In the is never night, but always day light most cleare. This copposall funne bath his courses, now by now downe: but thou deare lozd, if we love the, art alwayes one. D that this blocke and veile of sinne were taken away from me, that there might be alwayes clare day in my minde.

Decalions to meditate.

Dinke that as we are not for when the Sunne goeth Downe because we knowe it will rife againe : even fo we should not fo= row for death, wherthrough the foule and body do part a funder: for they thall eftlones returns and come together again in most glozious wife. This is their dennes, Force their burrowes, Dwies meant of their holes &c. 28 ut when the funne is bowne, the blou then come thep abrode : So wicked men and hppocrites kepe their dennes in the time of the dy time gospell, but it being takenaway, then swarme of quene, they out of their holes like Becs, as this day both teach.

Mary.

VVhen the candels be light, prap.

A Dit thicks and darke cloudes doe couer our mindes except thy light

DL020) voe drive them away. Thy Sunne (D most wise worker) is as it were a strebrande to this world. Thy wisedome where y light commeth both to soule and body, is a strebrande to the spiritual world. After day, when the night commeth, thou hast geven for the remedy of darkenes a candell. After sinne, for the remedy of ignorance thou hast geve thy doctrine, which thy deare sonne hath brought onto bs. D thou that art the authour and master of all truth and art the true light, make bs so to see, that the dimnes of our mindes may be driven cleane away.

Lift thou vp the light of thy countenance vpon vs, and sende ioy and

gladnes into our hartes.

Thy worde is a lanterne to my feete, and a light vnto my pathes. Pfal. 4.

Decalions to meditate.

Thinke, that the knowledge which god ge= ueth but o bs by the candell light (wherby, we see those things in this night of our bo=

Dret

dies which are expedient for bs) should make bs to wish much more for this doctrine of god, a spiritual light of our soules, and when we get it, the more to esteme it, and disgently to embrace it: Againe, that as all would be horror without candell light, so there is no thinge but meere confusion where Gods word taketh no place.

VVhen you make your selfe buready, pray.

Dis our life and weake knit bolitle that be disolved, and so that!
be restozed to the earth from whence it
was taken: then wilbe an ende of this
banitie, which by our folly we have
wrought to our selves. D most make
sather, so do thou butie me (for thou art
he y hast knit these our weake mebers
together) that I may perceive my selse
to be losed and disolved, and so may
remember both of whom I was made,
and also whether I must goe, least I be
had buprovided buto thy tribunal seat.

Put of the olde man with his lustes and concupiscence. Col. 3. Ephe. 4.

Be

Be content with loseph to put of thy prison apparell, that thou mayst put on new. Gen.41.

Decalions to meditate.

Thinke, that as we do willingly put of our garments because we that receive the again when the night is past: so we shold not bn= willingly forsake our bodies whe god by death that cal bs, because we shall receive them again in the resurrection of the sust.

VVhen you enter into your beb, pray.

the leave now ended, men gene the leaves to rell in the night, of so this life finished we hall rest in death. Pothing is more like this life then every day: no thing more like death then sleepe: no thing more like to our grave then our bed. O lord our keeper and defender, gravit that I nowe laying me downe to rest, being unhable to keepe my selfe, may be preserved from the crastes and also sults of the wicked enemy: And gravit surther, that when I have runne the race of this life, thou wouldest of thy

mercy

mercy cal me but thee, that I may live and watch with thee for evermore. And nowe gracious God, geve me to take my rest in thee: and bring to passe that the godnes may be even in seepe before mine eyes, that skeping I be not absente from thee, but may have my dreames to drawe me but thee, and so both soule and body may be kept pure and holy for ever.

I will lay me downe in peace, and take my rest. Psal.4.

Decalions to meditate.

Inow palt, and night come, and so rest, quietness, and pleasant sleepe, which maketh most excelent princes and pore wretches a like: even so after the tunnits, troubles, tentations, and tempestes of this life, they that belove in Christ, have prepared for them an haven and rest most pleasant and iopfull. As you are not asrayde to enter into your bedde, and to dispose your selse to specific prepared for them.

Thinke, that now you are never your end by one dayes tourney, then you were in the moz-

ming.

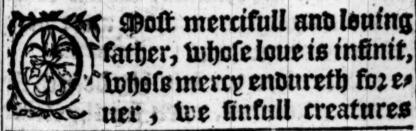
VVhen

VVhen you fele slepe to be comming, pray.

O Lord Jesus Christ, my watchman and keper, take me into thy protection. Graunt that my body sleping, my minde may watch in thee, and be made mery by some sight of that celestial and heavenly lyfe, wherein thou arte the king and prince, together with the factor and the holy ghost, where thy Angels and holy souls be most happy Citizes. Dh puriste my soule: kepe cleane my body, that in both I may plese thee, sheping and waking sor ever. Amen.

A GENERAL CONFESSI-

on of finnes, with other prayers
for the morning & evening, to be
bled in families & publike
affemblics.



k.t. trus

trusting in thine buspeakeable gods nes and loue towards bs, doe appeare this morning before thy divine Paies Hie most humbly confessing our manis folde finnes and innumerable traus aredions of thy commaundemets and fatherly wil. Against the only, against the (D Lord) have we finned. We acknowledge our offences : we accuse our selves buto the (D merciful Lo2d) and will not hive our unrighteoulnes. We finde in our selucs nothing but ignozaunce of the will, disobedience, miltruft, coubtfulnes in thy godnes & incredulitie, hatred and cotempt of all spirituall things, selfeloue, confidence in our felues, and feruet lufting after carnall things of thes world: and this træ of our coarupt nature baingeth forth cotinually in vs none other fruts but retten and unfauery works of the fleff, in thoughts, wortes and coings bnto conbemnation.

Where foze we humbly beseich thy fatherly godnes, even for thy some

Jelus

Jelus Christes lake (whome thou halt let forth for a purchaler of mercy buto bs, through faith in hys bloud) make our hartes cleane: take away our stony harts, and gene buto bs a true and a lively fayth, working in bs bufained repentance and amendment of our sinfaill lyfe.

Paue mercy bpon is and forgene is our finnes for thy sonnes sake: certifie our conscieces of remission of the same by thy holy spirit: by whose operation so mortifie in is our olde manne, the whole body of sinne, that we continually dying into sinne may walke in newnes of lyfe, to the glory of thy holy name, through Icsus Christ our Sautiour. Amen,

AN OTHER CONfession of sinnes.

Octernall GDD and most e mercis full Father, we confesse, and ats knowledge here before thy divine

Mii.

Rom.3. Pfal.14.

Pfal.si.

Rom.7.

Gala.5.

Rom.2. Iere.3.

Efa.20.

Colof.3. Rom.6. Ephe 4.5 maiestie, that we are miserable sinners, conceived and borne in linne and iniquitie, so that in bs there is no good nes: for the fleth evermore rebelleth as gainst the spirit, whereby we continus ally transgrelle thy holy preceptes and commaundements, and so purchase to our selves through thy just judgemet, beath a vanination. Potwithstanding (D beauely father) for as much as we are displeased with our selves for the finnes we have comitted against the. tooe unfainedly repet us of the fame, we most humbly beleech the for Jelus Chailtes fake, to flew thy mercy bpon vs, to forgene vs all our finnes, and to encrease thy holy spirite in vs, that we acknowledging from the bottome of our hartes our owne vnrighteousnes, may from hence forth, not only mortis fie our annefull luftes and affections, but also being forth such fruits as may be agreeable to the most blessed will, through Jefus Chrift our onely Sauis our : whome thou half already genen

an

an oblation and an offering for our finnes, and for whole lake we are certainly persuaded that thou will deny be nothing that we thall aske in thy name according to thy will. For thy spirit doeth assure our consciences that thou art our merciful father, and so lovuest by the children through him, that nothing is hable to remove thy bear nenly grace and favour from by. To the therefore with the sonne, and the holy ghour, be all hence a glory world without ende. So be it.

A prayer to be fayd in the morning.

O Cternal God and heavenly father, fæing that by thy great mercy we have quietly palled this night, graunt we belech thæ, that we may bestowe this day wholy in thy service, so that all our thoughts, words, and dedes, may redound to the glory of thy name and god example of our brethren. And

B.tit.

as it bath pleased the to make the Sun to shine boon the earth, to geve be book dily lighte: even so bouchsafe to illuminate our biderstandinge with the brightness of thy spirit, to directe be in the way of righteousnes, so that what thinge so ever we shall apply our selfues buto, our special care and purpose may be to walke in thy seare, and to serve and honour the, loking sor all our wealth and prosperitie to come from thy onely blesinge, and that we may take nothing in hand which shall not be agreable to thy most blesses will.

Furthermoze, that we may in fuch lost travaile for our bodies and for this preset lyfe, that we may have alwayes a further regarde: that is, to the hearnestly lyfe which thou half promised to the chiloren: and in the meane season, that it may please the to preserve and defende by both in bodie and soule: to strengthen by againste all the tentations of the Deuill: and to beliver by

from

from all perils and daungers that may happen but o bs, if we be not defens bed by thy godly power.

And for almuch as to beign well and not to continue, is nothing: we beseth there to receive vs, not onely this baye, into thy holy protection, but also for the time of our whole lyfe, continusing a encreasing in vs dayly, thy grace and god gifts thereof, until thou thalt bring us to that happy state where we shall fully and for ever be is yned unto thy some Jesus Christe our Danisour, which is the true lyghts of our Doules, thingng daye and night perspetually.

And to the ende that we may obsteine such grace at thy hande, bouch lase (most mercifull Father) to sozigene and sozget all our sinnes which we have heretosoze committed against thee, and soz thine infinite mercyes sake to pardon the same, as thou hast prompsed to those that aske of thee with busayned harte. For whome,

B.iiti.

as for our selves, we make our humble petitions but o their in the name of thy sonne our Lozd and Savior Jesus Christe, in such sort as he hath taught bs, saying: Our father. ec.

An other prayer to be fayd in the morning.

Almighty and most gracious god, we hartely thank thee for the fweete liepe and comfortable rest which thou balt geven be this night palt, and for as much as thou hafte commaunded by the holy worde that no man thould be idle, but all occupied in godly and ber, tuous exercises, every man according to his calling, we most humbly befeich the that thine eyes may attende boon bs, baily befende bs, cherish, comforte, and governs bs, and all our counsels, Audyes, and laboures, in fuch wyle, that we may spende and bestow this day accordinge to thy most holy will, fetting the alwayes before our eyes,

liuing

lining in thy feare, working that may be founde acceptable before thy divine Maiestie, through Jesus Christ our Lozd. So be it.

An Euening prayer.

Lozde God, father everlafting full of pitie, we acknowledge and cofelle, that we be not wo29 thy to lift by our eyes to heave, much leffe to prefent our felues before thy vivine Paiestie, with considence that thou wilt heare our prayers and graunt our requeltes, if we confider our owne weetched deseruings. Hoz our consciences do accuse bs, and our finnes witnes against vs, & we know that thou art an opzight iudge, which bott not instery the finners and wicked men, but punishest the faults of al fuch Exod. 2. as transgrette thy comandements. Det most merciful father, fince it hath plea fed thee to comaund be to call been the in all our troubles and aduerlities, p20 miling even then to helpe bs, when we Pfal. 50.

fæle

Pfal.18.

Pfal. 79.

Pfal. 19.

Pfal. 58.

fæle our selves, as it were, swallowed up of death and desperation, we otter, ly renounce all worldly confidence and truft, & fle to thy foueraigne goones. as our only Ray and refuge, befeething the not to cal to remembrance our manifold finnes and wickednes, whereby we continually prouoke the weath and indignation against bs: neyther our negligence noz our bakindnes, which have neither worthely estemed, nor in our lives sufficiently expected & swete comfort of thy holy gospel reveled buto vs : but rather to accepte the obedience He.9.10. and death of thy sonne Zesus chaift our Lozd, who by offring by his body in las crifice once foz all, bath made a fuffici. ent recompence for all our finnes.

Haue mercy therfore bpo bs (D lord) and forgene bs our offences. Teach bs by thy holy spirit, that we may rightly way them, and earneftly repent vs fo; the same: & so much the rather (D Lozd our God) because that the reprobate & fuch as thou halt fozlake, can not praile

the

the not call by on thy name, but the respenting hart, the solowfull minde, the conscience oppressed, hungring a thirssting for thy grace, thall ever more set forth thy praise and glory.

And albeit we be but wormes and pfal.22.

dust, yet thou art our creatour, and we be the worke of thy hands: yea thou art our father and we thy children: thou art our sheepeherd & we thy slocke: thou art our redeemer, & we are the people who thou hast dearly bought: thou art lere.10.

our god, and we are thine enheritance.

Correct vs not therfore in thine and Pfal. 6. ger (D lord our God) neither according to our defertes doe thou punish vs, but mercifully chastise vs with a fatherly affection, that at the world may know, that at what time soener a sinner doth repente him of his sinne from the bottome of his harte, thou wilt put away all his wickednes out of thy remembrance, as thou haste promised by thy holy prophet.

Finally, foralmuch as it hath pleased

the

Luke.12. Math.6

the to make the night for man to reffe in, as thou half ordeined him the day to trauaile, graunt (D deare father) that we may fo take our booily rell that our foules may continually watch for the time that our Lozde Jefus Chailt Chall appeare for our full beliverance out of this mortall life, and in the meane fear fon, that we be not overcome by any fantalies, dzeames, oz other tentatios, but may fully fet our minds boon the. Luke. 22 love the, feare thee, and rest in the. in fuch forte, that our very fleepe also may be to the glozy of thy holy name.

Furthermoze, that our læpe be not excelline oz over much, after the inlatis able befire of the flesh: but onely sufficis ent to content our weake nature, that we may the better be disposed to live in all gooly convertation, to the glozy of thy holy name, and profite of our bres thren, through Jefus Christ our Lozd: in whose name we make our bumble petitois buto thee as he hath taught bs. Our father which art in heaven, &c.

Almighty

Almighty and everliving god, bouch fafe we befeech thee, to graunt be perfect cotinuance in thy lively faith, augmenting and encreasing the same in the baily, butil we grow to the ful measure of our perfection in Chaist: where of we make our confession saying: 1 believe in God the father. &c.

The Lord bleffe vs and faue vs: the Lorde make his face to thine vpon vs, and be mercifull vnto vs: the Lorde tourne his fauourable countenance toward vs, & graunt vs his peace. Nu. 6.

The grace of our lord lesus Christ, the loue of God, and communion of the holy ghost be with vs and remaine with vs for euer. So be it. 1. Cor. 13.

An other Euening prayer.

Dit mercifull God and deare fas Mether, which besides thine inestis mable mercies declared and ges uen buto bs in the making of hwozlde for our sakes, in redeeming of hs by the death

reath of thy dere sonne Jesus Christ. in the calling of bs to the knowledge of thy bleffed word, in keeping of us his therto in thy holy Church, and in thy most gracious governing of vs and all things hitherto foz our fingular welth and commodity, haft also most fatherly cared for be, and kept be this day from all bangers both of foule and body, aes uing bs health, fode, apparell, and all other things necellary for the comforte and fuccour of this poze and miserable life, which many other boe wante: for these and all other thy good giftes and gracious benefits, which thou of thine owne goones only and fatherly proutdence half hitherto powied bpon bs, and doff presently powie byon be and many other, we moffe humbly thanke the & prayle thy hely name, befeething the that as all things are nowe hidden by meanes of the darkenes which thou half fent over the earth: so thou wolds bouchfafe to hive & burp all our finnes which this day or any time heretofore

we

we have committed against thy holy comaundements, and as now we purpose to lay our bodies to rest, so we be seen the to keepe the same this night a sozewermoze; and when soever our last stepe of death that come, graunt that it may be in the god father, so that we may rest both tempozally and eternally to the glozy and our joy, through Jesus Christ our Lozd. So be it.

An other Euening prayer.

Afather, who this day and all the time of our life halt graciously befored, nourished a preserved our soules and bodies, a made such fatherly provision for be pose sinners, that of thy lowing kindenes we have rich portions, not onely in the creatures of heaven a earth, but also in that plentiful redemption which thy most dere sonne Jesus Christ hath purchased for be; graunt but o be (D merciful father) the assistance of thy grace and holy spirite, that as our bodyes shall nowe take they?

naturall

naturall rest: even so our soules and minds, at the beholding of thy godnes towards bs, may quiet them selves in thee, and coceave such inward pleasure and heavenly swetenes in thy love, that whatsoever we shall from hence footh either thinke, speake or dosit may be all to the honour of thy holy name, through Jesus thy deare sonne our lord and onely Sauiour. Amen,

Thy mighty hand and out stretched arme(O Lord) be still our defence: Thy mercy and louing kindnes in Iesu Christ thy deare Sonne, be our faluation: Thy truth and holy word be our instruction: Thy grace and holy spirite, our comfort and consolation vnto the ende and in the

ende.

A prayer for remission of sinnes.

Almighty and everliving lood God, the diere father of our Sa viour Jesus Choist, which hast made heaven and earth, the sea

and

and all that therein is, which arte the onely ruler and governour, conferuer and keper of all things, together with thy verely beloves sonne Chaitt Jesus our Lozde, and with the holy ghost the comforter: D holy, righteous, & wife: D Arong, terrible, mighty & fearefull Lozde BDD, governour of the whole world, judge of all men: Derozable, patient, and most gracious Father, whole eves are bypon the waves of all men, and are so cleane that they cannot abide impletie: thou feartheft the harts and treest the very thoughts e rapnes of all men : thou hatelf linne and abhorrest iniquitie.

For times take thou half greuoully punished mankinds the most dere cresature, as thou half edeclared by the penalty of death laybe uppon all the children of Adam, by the casting of Adam and his officing out of Paradife: by the curting of the earth: by the drowning of the world: by the burning of Sodom and Gomor: by hardening the hart of

L.i. Pharao,

Pharao, so that no miracle could couert him: by the drowning of him and hys people in the red Sea: by & overthrow, ing of the liracuts in the wilvernes, fo that of Gre hundseth thousande there was but two that entred into the land of promise: by rejecting kinge Saule: by thy punishments boon thy servant David, not withstanding his barty res pentance: by greuoully afflicting Salomon in himselfe and his posterities by the captinitie of the tenne tribes: & by the thealdonie of the lewes, wherein untill this precent day they continue a notable spectacle of the weath to the world against and for sinne.

gainst sinne, the greatest and most notable is the death and bloudy passion of thy derely beloved sonne Jesus Christ. Great is thine anger against sinne, when heave exact nothing could be found which might appeals thy wath, save the bloudspedding of thine onely track dearely beloved sonne, in whome

was

was and is all thy delight. Great is the fore of linue that needed fuch a falue: mighty was the malady, that needed fuch a medicine. If in Chailt, in whom was no finne, thy weath was fo fierce for our finne, that he was confragned to cry: May god my god, why hast thou forfaken me : how great and importas ble then is thine anger againste bs. which are nothing but anfull? Thep that are thy children, through the cons templation of thine anger againste linne, lette forthmost euidently in the beath of Chailf-dos tremble and are as fraped, laméting themsclues boon him and hartely crying for mercy: wheres as the wicked are altogether careles and contemptuous, nothing lamenting their iniquities, or crying to the hartely for mercy & pardon a Amengit whome we are rather to be placed the amongs thy children, for that we are so thameles for our tinne, and careles for thy weath, heaping dayly finne bpo in, to & the measure bath overflowed &

L.y.

ass

(bristian prayers

alcended by to Peauen, & brought the beauty plagues by on bs, which are but earnest for greater to ensue: therefore to bs pertaineth shame, and nothing else is due but confusion.

What thall we doe? What thall we lap? Who can geue bs penitet harts? Who can open our lips y our mouths might make acceptable confession buto the Alas, of our selves we can not thinke any god, much leffe with it, and least of all doe it. As for Angels or any other creatures, they have nothing but that which they have received, & they are made to minister buto bs: fo that where it palleth the power of the mais ter, the minister must nedes want. A: las then, what half we doe? Thou art holy, and we unholy: thou art god, and we nothing but euill: thou arte pure, we all together impure: thou art light, and we most barke barknes: how then can there be any agræment betwirt bs? D what now may we doe! Delpaire? Po, fez thou arte ODD, and

there:

therefore god: thon art mercifull, and therefore thou forgevelt linnes: with the is mercy and propitiation, there-

foze thou art worthipped.

Withen Adam had finned, thou gas uelt him mercy befoze he defired it:and wilt thou deny vs mercy which now velire & same ? Adam excused his fault e accused the: but we accuse our selves and excuse thee: and shall we be sent empty away? Noe found fauour when thy weath abounded: and that we fee. king grace, be frustrate ? Abraham was pulled out of Idolatrie when the world was orowned therein: and arts thou his god onely? Israel in captiuitie in Egypt was gracioully visited and delivered: and deare GDD, the same good Lorde, thall we alwayes be forgotten?

How often in the wildernes disti thou defer and spare thy plagues at the request of Moyses, when the people themselves made no petition to the ? and seing we not onely now make our

L.iii.

petis

petitios buto the through thy godnes, but also have a mediator for be farre arbone Moises, even Jesus Christ, shall we (I say) deare Lord depart ashamed? So sone as David sayd, I have sinned, y diddest forthwith answere him, y he sheld not die, thou haddest taken away his sinnes: and gracious God, even the selfe same god, shall not we which now with David gladly cosesse that we have sinned, shall we (I say) not here by thy god spirite, that our sinnes be pardoned? D graunt that with Manasses we may finde savour and mercy.

Kemember that thou halt not spared thine owne onely deare sonne Zesus Christe, but geven him to die sor our sinnes, to rise sor our righteousnes, to ascend sor our possession taking in heaven, and to appeare before the sor bs sor ever a high priest after the order of Melchizadech, that through him we might have free accesse to come to the throne, now rather of grace then of Justice. Kemember that thou by him

haft

half bioden alke, and promised that we should receive, saying: alke and ye shall finde, knocke and it shall e opened onto you.

D beare ODD and most meke and mercifull Father, we hartely befeech the to be merciful onto bs, for this the Christes sake, for his deathes sake, for thy promise, truth, and mercies sake. Daue mery oppon vs, pardon and fozgene vs all our finnes, iniquities, and trespasses, what so ever we have coms mitted against thee, in thought, worde, or biede, ever or at any time hitherto by any meanes. Deare Father have mercie byon vs. Though we be poze, pet our Chaift is riche: though we be finners, yet he is ryghteous: though we be foles, yet he is wyle: though we be impure, yet is he pure and hos ly: for his take therefore be mercifull to vs.

Call to minde how thou haste promised that thou wilt poure out of thy clean waters, wash vs fro our filth,

L.titt.

clense

clence be from our evils. Forget not that thou halte promised to take from be our stony harts, and to geve be soft harts, new hartes, and to put into the middest of be right spirites. Remember thy coveraunt, namely that thou wilt be our GDD, and we shall be thy people: that thou wilt put out of thy memory for ever, all our burighteousnes, and has promised to write in our mindes a harts thy law a testimonies.

Remember that thou doest straitly charge vs to have none other gods but the, saying that thou art the Lozde our DDD. D then declare the same to vs all, we hartely now befeeth the. Hozogeve be our singuities, clense vs from our silthines, washe vs from our wickednes, poure out thy holy spirit uppon vs. Take from vs our hard hartes, our stony hartes, our impenitent hartes, our distrusting and doubtfull hartes, our carnall, our secure, our idle hartes, our impure, makicious, arrogant, envious, weathfull,

impas

impacient, couetous, hypocriticall and epicuriall hartes, and in place therof, geue bs new harts, lost harts, faithful harts, merciful harts, louing, obedient chast, pure, holy, righteus, true, simple lowly, and pacient harts, to feare the, to love the, to trust in the for ever.

Wizite thy law in our hartes, grave it in our mindes, we hartely beseich thee. Beue us the spirit of praper:make vs diligent and happy in the works of our bocation:take into thy cultoby and governance for ever, our foules & bovies, our lives & all that ever we have. Tempt bs never further, then thou wilt make be hable to beare: and what fosuer thou knowest we have næde of in foule 02 body (beere God and gracis ous father) bouchfafe to geue bs the fame in thy god time: and alwayes, as thy childre give vs, so that our life may please the, and our death prayle thee, through Jesus Christ our Lorde: for whose sake we hartely praye thee, to graunt these things thus as ked, and al

业.6.

other

Other things necessary for soule and bo Dy, not only to be, but to all others also for whom thou wouldest that we shold praye, specially for thy children that be in thrasoome, in exile, in prison, misery

beauines, pouerty, licknes.

Be mercifull to the whole realme of England, and graunt bs al true reven tance, and turne from bs the euils that we so wickedly have deserved. Bardon our enemies, persecuters and Caundes rers, and if it be thy pleasure, tourne their harts. We mercifull buto our pas rents, beetherne, and lifters, frendes, kinffolkes and famelies, neighbours, and fuch as by any meanes thou haffe coupled and linked to be by love of o therwife: & buto bs poze finners bere gathered together in thy holy name, graunt thy bleffing and holy spirite to fanctify be, and dwel in be as thy dere children, to keepe be this day and for es uer from all euill, to the eternal glose, and our everlatting comfort & the profite of thy Church, which mercifully

maintaine

maintaine, cherish & comfort: strength ning them that stande, so that they never fall, lifting up them that be fallen, and kepe us from falling fro thy truth, through the merites of thy dearly belowed sonne Jesus Christ our only Sauisour, which liveth & reigneth with thee and the holy ghost, to whom be al praise and honour, both nowe and for ever. Amen. J.B.

A prayer for the true knowledge of the mystery of our redemption in Chass.

Lozd Jefus Christ, and by him also our father, the father of all mercy & God of all consolation, have mercy bpo bs and heare our prayers. The most humbly befeech thee, for thy dere some Jesus christes sake, for his merites & cruel death, which he suffeed to deliver be from eternal death & the power of darkenes: sende into our harts thy sprit of truth, to work in be a true lively & seedfast faith, that & clere

light

light and brightnes of thy gospell, the alozy of Christ may thine buto be, and lighten our minds, that we may learn and understand the wonderful and bns speakeable riches of the mystery of our redemption in Chaift, and by Chaift. D father of glozp, gene buto bs the fpis rite of wifedome, and being be into the truz knowledge of this thy beloved somne Zesus Christ, & the knowledge of thy felfe. Dpen and lighten the eyes of our mindes and understanding, that we may know what the hope is where unto thou half called be, and howe rich the glozy of thine enheritance is byon thy faincts, and the erceding greatnes of the power towards bs : that be trus fayth, by understäding and knowledge of thine eternall wisedome (which is Zefus Christ) we may be in deede as we are called true Chaiftians and bn. ferned professours of thy holy name, to worthip thee in spirit and truth, and to let forth the glory of thy grace genen to be in Chailf Jefus our load. Amen.

9

: ...c.2.

D dere father, write in our hartes love of thy law, bate to al finne, thanks fulnes of hart, and continuall heate of thy holy spirite, for thy sonne Jesus Christes lake: To whom with the and thy holy spirite, be all honour, maiety, glozy, thankes, rule, empire and dominion foz euermoze.

A FORME OF THANKES

geuing for our redemption, and prayer for the strength and encrease of farth.

Lord encrease our fayth. Luke. 17.



Ternall prayle and Ephe.1. thanks be geven bus to thee, dere God and father of our lozd 3es fus Christ, which hast bleffed bs with al spi-

rituall bleffing in heavenly thinges by Christ, in that thou haste chosen bs in him before the foundation of the world

mas

was layde, that we Mould be without blame before the through him: by who we have redemptio through his blode, even the forgevenes of our linnes: In who, after we heard the wood of truth. the gospel of our faluation, wherin we beleved, we were fealed with the holy spirite of promise, which is the earnest of our enheritance, which spirite hath and doeth beare witnes buto our spirits, that we are thy children, and therfore cryeth in our hartes: Abba father. And thus (molt gracious father) when thou half once genen the earnest peny of our faluation into our hartes, thou doll not repent of thy gift and calling, neither wilte thouat any time breake thy covenaunt of grace and mercy in Chailt thy founes merites, confirmed in vs by that feale and love token. For what though we be weake in our bes læfe: thall our bubelæfe make the promise of no effect! Po, thou wilt alwais be found true, but al men be liars. And pet Lozd, thou doll most graciously bes holde

Rom. 8.

Rom.3.

holde and accept, be it never so little a sparke of fayth. The say therfore and cry but thee, with one that wepte and sayde: I beleve Lord, helpe mine vubeleese. Yea that little, be it never so little, is thy meere gift also. The which as thou half begon: so (most merciful lord) encrease the same more and more, to the peace and comfort of our coscience, and the glory of thy name, through Jessus Christ, Amen.

A thankesgeuing to God for his great benefites.

Dno; & prayle be genen to the (D Lorde God almighty) most dere father of heaven, for all thy mercies & louing kindnes shew ed but o bs, in that it hath pleased thy gracious godnes, freely & of thine own accord, to elect and chose bs to saluation afore the beginning of the world: and even like continuall thankes be geven but o the, for creating vs after thine own smage, for redeming vs with the

precious

precious blod of thy dere sonne when we were betterly loft, for fanctifying bs with the holy spirit in the revelation on and knowledge of thy facred word, for helping and fuccouring vs in al our næbe and necessity, for saving be from all bangers both of body and foule, for coforting vs fo fatherly in all our trous bles and afflictions, for sparing be so long and gening bs to large time of repentance. Thele benefits (D molt mer cifull father) like as we do acknoledge that we have received of thy only god: nes, even to we befech the for the dere fonne Jefus Chriftes fake, to graunt bs alway thy holy spirite, whereby we may continually grow in thankfulnes towards thee, be led in to all truth, and comforted in all aduerlity.

Strengthen our fayth, D Lozd:kindele it moze and moze in feruetnes and love towards the and our neighbours for thy lake. Suffer vs not (most dere father) to receive thy worde any moze in vaine, but graunt vs alway the als

listance

adiliance of thy grace and holy spirite, that in hart, word, and deede, we may Halowfanctify and doe worthip to the holy name: that we may helpe to amplify & encrese thy kingdomer and that what, focuer thou sendelt we may be hartely kingdoe well content with thy god will & pleas come. fure. Suffer be not to lack the thing Thy will (D Father) without the which we can not ferue thee: but bleffe thou fo all the works of our hands, that we may have fufficiet, and not to be chargeable, but rather belyefull unto other. We mercifull, D Lozd, buto our offices: and fee ing our debt is great which thou hafte forgenen vs in Jefus Chrift, make vs to love thee our neighbours fo much the moze. We thou (D father) our captaine and defender in all tentations: holde thou be by the mercifull hande, that we therby may be belivered from all inconvenience, and ende our lives in the fanctifping and honozing of the name, through Jefus Christ our Lord. Amen.

M.i.

ed be thy name. Thy

be done. Geue vs this day &c.

Forgeue Vs &c. Leade vs not into tentatio. But deli uer vs fro cuill.

A prayer for true mortification.

ODD nip creatour, preferuer, and everlatting befenvour, where first in my creation 3 was made like buto thine owne likenes: the Deuill (alas) bath fince by Adams fall, made me ougs ly, monttrous, and lyke enill fauoured to him felfe. Foz what are now Lozde, mine carthly members, but (as thine Colof 3. Apostle wziteth:adulterp, whozedom, bucleannes, bunatural luftes, euil cos cupiscence, conetousnes (which is the worthipping of Jools) and such other, for p which the weath is wont to come byon the children of bubeliefe. Peuers theles (Lozd) of the great merce and godnes, againffe this fo great a mile chiefe, a much greater remody thy Fas therly providence bath ordepned: for 1. Ihon. 3. thou halt fent Zefus Chaift the beare ? onely naturall fonne into this tecalor, the vale of milerics, to lose the workes

cf

of the beuill, and to take awayemy finnes.

Therefore fathan hath now nothing 1. Ihon. 5. to beag of, for the sugh Christe all that belove in thee and to become the chilozen, doe overcome the world the fleth and the deaill. And this is the victory Ihon. 3. which overcometh them all, even our Faith. What Faith I meane which is persuaded that whosoever beleveth in Christ, chall not perish, but have everlasting life. That faith which beleueth .. Ihon.s. the testimony to be true which thou GDD the father doest testify of thy fonne, so making the no lyar: and this is that testimony, that thou hast geven bs cternall life. That faith which be Rom. 8. leueth that thou Father, who rayledst bp Chaifte from beath, thalt also quice ken our moztal bodies through thy hos ly spirite dwelling in bs. That Faith which beleveth it to be true which thy sonne Christe affirmed with a double Ihon.14. othe, faving: Terely, berely, I fay onto you, be that beleueth in me, the works 11. CE that

Ihon.12.

that Jose, the same that he doe, t greater workes then these thall he doe, because I goe but my father. And finally that fayth which beleveth, that now Christ bath ben lift by on the crosse, he shall draw all things but him. This faith (I say) is the victory which overscommeth our enemies, the deuill, the world, and our flesh.

Ihon.14.

I.Ihon.3.

Thou therfore (veare father) which halte promised to gene whatsoever I that aske in the dere some Jesus name, for thy great mercy & infallible trueths fake, boe now in me the thing that he tame for: lose in me the workes of the beuill, and take away my finnes, 3 bes fech thæ: make ftedfaft mp fayth & conficence in the promifed mercies & mercifull promites: fo that I affiredly belouing in thee, may have (as thou promiself) everlatting lyfe, and making the (deare God) no lyar, may beleve, fale, and know in my hart and confris ence, that the same everlatting lyfe is thy mere and free gifte buto me, yea als

ready

ready of thy great godnes, bndoubtedh neuen me, being now translated fro peath to life.

Df a thankefulnes whereof, Lozde Rom.8. cause me now dayely to mostify my earthly members. Bea (deare father) lith thy spirite which rayled by Christ from beath, dwelleth within me, boe thou (who raiseds Christ from death) quicken my moztall body through thy wirite so dwelling in me, I befech the. Dea Loade Jefu, according to the pro- Ihon. 14 mife (bicause thou art now gone to thy father) make me worke this wonderfull great worke that thou spakell of: Imeane, make me being of my felfe but a lumpe of finne & a monter not Colo.3. ougly (as the vices whereon the members of my earthly body are about bedared to be compact, doe proue) make me (Flage) yet through thy grace, to bate, abhorre, flee, and fubdue all abulterp, whosedome, bucleanes, bunatus rall lufts, enill concupiscence, bnozbinate desires, wantonnes, tédernes, de-

M.iii.

licates

licatenes, idlenes, dzunkennes, gluts tony, flouthfulnes, diffruft, dispaire, ignozance, weaknes, wilfulnes, ibolatry, superstition, bypocrify, heresy, erroz, lectes, bariance, Arife, wzath, ens up, sclavers, lying, swearing, curling, baine glozy, papoec, ouetoufnes, theft, deceite, flattery, and whatfoeuer elfe (D Lozd) fighteth oz rebelleth against thy boly spirite : and then (D Father) I will boaft and make baunt againste myne enemy the beuill, that I have done greater workes then thy beare Thon.14. sonne Jesus Dio, at what time he spake these words among the lewes, bicause, albeit he banquiched Bathan, pet in as much as he himselfe was otterly wout finne, the victory semed the more easy: But 3 to banquich Sathan, being my felfe altogether finfull, yea contrary to my most sinful nature to subdue sinne, the deuill, and mine owne flethe, it les meth a moze victozy and greater work then the other. Foz & which neverther lette, I wil with al submittio acknow, Ledge

ledge but o thy divine maielty, that the whole bictory, Lord, in dede is thine, so thy holy spirite the beginner and finither both of the will and the worke.

Rowtherfore (Lord Jefu) Arength. then me with thy grace & might, that thou mailt by me a most finful weetch. draw all these my earthly niembers borrible bices before rehearled, under my fæte, that I may not onely fight as gainst them, but also subdue them, so that they may all turne to the best for me, as mote matter whereon I may erercife my fayth, powze forth my hars ty prayer, gene the most barty thaks for victory: whereby I may learne and bave experience that thou balle in me dawneal things buto thee, in so much as thou thus (Lord) of the dinine poins er, deamest both the deuil and the sinne that dwelleth in me, to lot forth thy honoz + glozy. Tabich thing for the mers cies lake, bring to palle, D ODD mp creatoz, preferuer, and everlatting befender.

Rom.8.

M.mit.

A

A meditation for the exercise of true mortification.

C that will be ready in weighty matters to beny his owne wyll and to be obedient to the will of God, the same had neede to accustome him felf to veny his defires in matters of lette weight, and to exercise mostis fication of his owne wil in trifles. Hoz if that our affections by this bayly cultome be not (as it were) halfe flaine, furely fuerly, when the plunge thall come, we thall finde the moze to boe. If we can not watch with Chailte one houre, (as he fayth to Peter) we bnoom tebly can much leffe goe to beath with him. Wiherefoze, p in great tentations we may be ready to lay with Chaifte : Not my will but thy will be done (for afanich as this commoly commeth not to valle but where the rotes of oure luftes by the grace beare Father, are almost rotten and roted out by a dayly

DES.

senial of that they belire) I humbly belech the for Christes sake to helpe me berein.

First pardon me my cherishing, and (as it were) watering of mine affectis ons, obeying them in their deuifes and superfluous belires: wherthrough, in that they have taken deperote, and are to lively in me. I feconoly one bes feeth thee to pull them up by the rotes out of my bart, and so henceforth to oz= per me, that 3 may continually accus frome my felf to weaken the principall rote, that the byrotes and braunches may lose all their power. Braunt me (I befeeth thee) that thy grace may dais ly moztefy my concupifcence of pleas fure in things, that is, of welth, riches, glozy, liberty, fauour of men, meates, dinkes, apparell, ease, yea and life it felfe, that the horroz and impatiency of moze greuous thinges may be weakes ned, and I made moze pacient in aduerlity.

Wherunto I farther delire and pray

P.v.

thy

thy godnes (dere father) that thou wilt adde this: namely that I may for ever. become obedient and ready to doe thy and will in all things, hartely and willingly to serve thee, and do whatsoever may please thee. For doutles, although we accustome our selves in the pleas fant things of this life to a moztificatio and beniall of our felues, pet we thall finde enough to doe when moze bitter and weighty croffes come. For if thy fonne our Sauiour (euer wont to obey thy good will, prayed to hartely & often: Not my wil but thy wil be done, (where by be declareth himself to be very man) how can it be but we, whose nature is corrupt, not onely in nativitie, but in the relt of our whole life also, that finde both our handes full in great and greuous tentations, wholy to religne our felues buto thee.

Thristes lake, to me a most miserable wretch, thy grace and spirite, to be effectuall in me, that daily I may accuse

tome

tome my selfe to deny my will in moze easy and pleasaunt thinges of this life, that when neede shalbe, I may come on to the with a resigned will, alwayes steofastly expecting thy mercy, and in the means season, continually obeying the with readines and willingnes, doing what sever may most please thee, through Christ our Lorde, who live the with the ec.

A meditation of the comming of Christ to subgement, and of the rewards both of the faithfull and bn= faithfull.

Lord Jelus Christ the sonne of the everliving BDD, by who all things were made, are ruled and governed, as of thy love for our redemptio thou diost not dis daine to be our mediator, and to take bpo the our nature in the womb of a virgin purely and without sinne, by the operation of the holy spirite, that both thou mightest in thine owne

per=

person wonderfully beautify and eralt our nature, and worke the same in bs alfo, first abolithing & giltines of sinne by remissio, then sinne it felfe by death, and last of all death by raising by again thefe our bodies, that they may be like to thine owne glozious and immoztall body, acording to the power wher with thou art able to subject all things buto thæ:as (I lay) of thy love for our reveption thou becamelt man, and that molt pose and afflicted oppon earth by the space of these and thirty yeares at the least, in most humility, and payeost the price of our raunsome by thy most bits ter death and paction, (for the which I most hartely geue thankes to thee:) so of the same thy love towards be in thy god time thou wilt come againe in the cloudes of heaven, with power & great glozy, with flaminge fier, with thous fanos of faints, with angels of the po-Math 25 wer, with a mighty cry, thout of an are changel, and blaft of a trumpe, fodainly as a lightning which thineth from the

Caft ec.

Call, tt. when men thinke leaft, euen as a thefe in the night, when men be a nepe, thou wilt so come (3 say) thus sopainly in the twinckling of an eye, all Math.14 men that ever have ben, be, or halbe, with women and children, appearing before thy tribunall feate, to render an accompt of all thinges which they have thought, spoken, and done against thy law, openly & before all angels, faints, and deuils, and so to receive the just res warde of thy bengance if they have not revented and obeyed thy gospell, and so depart from thee to the deuil and his an gels fall the wicked which ever have ben, be, 02 halbe, into hel fier, which is biquenchable and of paines intollerable, ealeles, endles, hopeles, euen from the face of thy glozyous and mighty power.

But if they have repented and belened thy gospell: if they be founde watthing with their lampes, and oyle in their handes: if they be found ready aps pareled with the wedding garment of

innocency:

innocency: if they have not hardened their hartes and hourded up the treas fure of the begance in the day of weath to be reveled, but have vied the time of grace, the acceptable time, the time of faluation, that is, the time of this life, in the which thou Aretchest out the hand and speedest thine armes, calling and crying buto bs to come buto the which art meete in hart and lowly, for thou wilt rafe all that laboure and are beaut loben: if they have visited the sick and pailoners, comforted the comforts les, feo the hungry, clothed the naked, looged the harbozics: if they have not leven their hartes with gluttony and furfeting and careleines of this life : if they have not bigged and bib their tas lent in the grounde boing no god there with, but have ben faithfull to occupy thy gifts to thy glozy, and here weched their garmentes in thy bloo by harty repentace: then that thy angels gather the together, not as the wicked which halbe collected as fagots and call into

the

the fier, but as the god wheate that is cathered into thy barne: then that they be caught op to mete thee in the clouds: then that their corruptible body put on incorruption: then thall they be indued with immortality and glory: then thall they be with thee, and go whither thou goest: then that they beare: Come blefled of my father, possesse the kingdome prepared for you from the beginning. &c.then that they be let on feats of mas iestie, judging the whole world: then that they raigne with the for ever: the wall Goo be all in all with them and to them: then that they enter and enherite beauenty lerusalem, and the glozious restfull lande of Canaan, where it is als waves day and never night, where is no maner of weeping, teares, infirmity, bunger, colde, ficknes, enuy, malice, noz finne:but alwayes top without for row, mirth without measure, pleasure without paine, beuenly harmony, most pleasaunt melody, saying and finging: Holy, holy, lord God of hoffes &c

Finally

Pfal. 42.

Rom.8.

Finally the eye bath not seene, the eare bath not heard, neither bath it entred into the bart of man that they that then enherite and moste surely enion, although here they be tozmented, prife ned, folicited of Sathan, tempted of the fieth, and entangled with the worlde, wherthrough they are enforced to cry: Thy kingdome come: Come lord Iefu, Apo.22. &c. How amiable are thy tabernacles? Like as the Harte desyreth the water brooke: &c. Now let thy feruant depart in peace. I desire to be dissolved and to be with Christ. VVe mourne in our selves, waiting for the deliverance of our bodyes &c. Dh gracious Lozd, when Wall I finde such mercy with thee, that I map repent, beleue, hope, and loke for thefe things, with the full fruition of those heavenly iopes, which thou halt prepared for all them that feare thee, & sor A with thee for euermore

13.) 13. Vod Vo

A medita-

A meditation of the life enerlafling, the place where it is, and the incomparable iopes thereof.

Hat there is an everlastinge life, none wil deny but fuch as will deny GDD. Foz if he be true and inst (Which he must nédes be,02 else he is not BDD) then can there not be but an eternall lyfe. That he hath bothe spoken it & promy led it in Math. 25.1. Cor. 15. Heb. 4.11.13. Pet.1.it plainely appeareth, and elses where in very many places. So that to deny an everlatting life, is to deny god, to deny Christ and all that ever he did: alfo to deny all pietie and religion, to condemne of folishnes all god men, marty25, confesto25, euangelists, p20= phetes, patriarkes. Finally the deniall of eternal lyfe is nothing else but a des niall of the immortalitie of the soule, floa plaine making of man nothing better Di.

1. Cor.15. better then beattes. If it be fo, let bs then cate and brinke, for to morow we Mall die. Lozde preserve bs from this Saduceal and Epicuriall impietie, and graunt bs for thy mercies fake (beare GDD) that we may be affuredly per-Swaved that there is in dede, an eters nall life, and bliffe with thee for them that put their truffe in thee : amongst whome accompt me for thy mercyes fake.

VVhere

Againe, this eternall lyfe & the place this eter-appointed for the that be thy servants, nal life is all men do graunt to be with thee. Als beit they doe not thinke that because thou art every where, therefore eters nall life is every where . Foz they by the word doe know, that in as much as no man can fe the and line, this eters nal life and thy bleffed prefence is most pleasant and had in fruitio, after in an other worlde, whereunto by corporall beath they doe depart and are transla-1. Tim.6. ted to a place about them, where thou dwellest in a light whereunto no man

John:4.

can

can approch. Abrahams bosome (they reade) was aboue, as the place for the wicked was alow and beneath. Helias John.17. was caught by into Deauen, and thy deare sonne our Sausour prayed that where he is, those also might be which thou haddelt genen him, and might fee his glozy. Pow he (deare Father) we learne by thy spirit, was ascended and taken by in his very body into heaven, whither Steven loked tp and faw thy Chaift fanding on thy right hande: to whome he prayed: Dh Lorde Jesu, receine my spirit. Graunt, I besech thee, gracious GDD and Father, that I may have a cleane harte, moze and moze to læ thæ, and so in spirite to sæ and loke often uppon this place: whe ther bying me at the length in body als 19,3 humbly pray thee.

Pow, what a thing this everlafting lyfe is, no man is hable to conceaue, much leste hable to btter : Foz peace of god which is eternall lyfe, passeth all bnderstäding. The eye bath not fæne, 1. Cor.2.

Ditt.

the

Acts.17.

the eare bath not heard, neither canne mans hart coceaue those things which thou (beare god) half peepared for them that love thee. What soever therefore can be spoken of imagined of thy kings dome, of the clerenes, iop and felicitie of the same, is nothing in comparison, as we may fee by thy prophets: which (because they could not other wise) bus der copposall things, have hadowed the same: So that the confidence of es ternal life, what a thing it is, can in no wife be tolde.

VVhat knoweof the lasting.

Dowbeit somewhat wee map be brought into some fight of it by earth lege may ly things, to thinke on this fort. If god be had in bath genen here fo many thinges in a this lyfe, Arange place, how many are the great god things that be at home: If in a pais life euer- son are so many mercies, how many are they in the Palace? If the wicked have so many benefits, what is & Store prepared for thy feruantes, oh Lorde: If thy children finde such comforts in the day of teares and mourning, what

Mall

Wall they finde in the day of the mary. age ? If with beattes men being, haue the vie of so innumerable bleffings, oh how many are & bleffings which they thall enion with thy Angels, and with thy felfe (D deare God) when they that fæ thæ and have the fruition of thæ, in whome is fulnes without lothing of al god and faire things, so that nothing can be moze delired, and that for evermoze?

This thy childre do not so see as they now beleue it : I say that even in their bodies they thall fe it for ever, as lob lob.19. sayo. They beleve of they shall see thee, and their owne eyes behold thee, when these our corporall eyes, our bodies bes ing railed, that doe their duties, Such a knowledg of the they beleue to have, as Chall not be onely intellectuall & by faith(as now it is) but even a full light and fruition, yea a counction and felowship with the. Dow they fe but as 1. Cor. 15. in a glaffe, even in a barke speaking: but then they Chall fee thee face to face.

D.tit.

#02

Heb.n.

1. John. 13

For faith, though it be the fubitance of things hoped for, and a certaine barke light of the: pet it may not be compared to the rewards of Faith and glozis ous fight which we thall fee in the lyfe to come, when faith & hope thall ceafe.

Pow, thy chilozen know that thep be thy sonnes, though it yet appeare not what they halbe. We know (fave they) that when our Chailt God iman thall appeare, then thall we be like onto him, for we thall for him even as he is. Dhareat prerogative to fix Christ as he is. Withich is not to be confidered so much for the mahove, as for the god 1. Cor.15. head it felfe: as Paule doeth also write, that when all things are subject buto the sonne, then thall he be subject buto thæ (deare Father) also, that God niay be all in all. And therefore Thrist our Sautour prayed for bs, that we might know the the onely true DDD : Rot that our Chailt the Sonne is not with the the true, coequall and substanciall DDD, but that we might know bow

that

that after the judgement such a mysterie of his mediatorthip thall not be in heaven, as is now in earth.

Then thou bletted Trinitie, GDD the Father, GDD the sonne, & GDD the boly about thalt be all in all: thou thalt be the ende of our delires: thou thalt be loked byon without enve:thou halt be loved without lothing: thou halt be prayled without werines. Als though lothsomnes be wont to follow fulnes, yet our fulnes in the contemplation of the pleasures, shall bring with it no kinde at all of lothfornnes. Sacietie of iopes walbe in the behol. Pfal. 16. ding of thee. Dleafures are on thy right Pfal. 17. hand for ever. We thatbe fatiffied whe weariseafter thine Image, I meane in the refurrection.

D deare Father, thew thy felfe buto bs and we aske no more. Dh graut bs with thy Saincts in cuerlasting lyfe, to prayle with perpetuall prayles, thy holy name. Pappy then and happy as gaine were we, if that day were come

Ping.

that

Apo.5.

that we might fing with thy Angels, elbers, and innumerable thousands, a new fong and lape: thou Christe Jefu which wast slaine, arte worthy to res ceiue power, and riches, & Wisedome and frength, and honoz, and glozy, and

bleating.

In this bleffed lyfe all kinde of mas lavies, griefes, fozowes, and enils be farreaway, and all full of all kinde of mirth, ioy and pleasure. Dh that we might fee now a little with S. John that holy citie new Hierusalem, descending from heaven, prepared of GDD as a bride trimmed for hir bulbão. Dh that we might now some thing heare the great boice speaking out of the throne: Beholde the Tabernacle of God is wyth men, and he will dwell with them, & they shall be his people, and he shall be wato them their God: he will wype away all teares from their eyes and death shall be no more, nor weping, nor crying: nor forow, for the former things are gone.

John Bradford.

An

An other meditation of the bleffed thate and felicitie of the life to come.

Dis body is but a prison, where in the foule is kept, and that be rely not beautifull noz bzight: but most foule & darke, disquiet, fraile, and filled up with much vermin and ve nemous vipers (I mean it concerning our affections) stading in an aire most buhollome, and prospect most lothsom, if a man consider the excrements of it by the eyes, note, mouth, cares, hands, fæte, and all the other partes: So that no Bocardo, no litle eafe, no dungeon, no Bilhops prison, no Bate house, no linke, no pitte may be compared in any point to be so eail a prison for the body, as the body is for and of the foule: wher through the children of God have bene occasioned to cry and lament their long being in it.

Dh saith David, how long thall I lye in this prison? Dh wretch that I am,

P.v.

faith

there is (3 fay) not onely no such thing oz any euill, noylome, oz dilpleafaunt thing:but all liberty, all light, all pleas fantnes, all ioy, reioyling, mirth, pleafure, health, wealth, riches, glozy, power, treasure, bonoz, triumph, comfort, folace, loue, bnitie, peace, conco20, wifdome, vertue, melody, mekenes, felicis tie, beatitude, and all that ever can be wilhed oz delired, in most fecurity, eter nity, & perpetuity that may be thought not onely of man, but of angels and ar changels, yea aboue all thoughts. The eie hath not fiene the like, the eare bath not hearde, noz no harte is able to cons ceive in any point, any part of the blif full beatitude which is with the, most bere lozd and Saujour, most gracious Bod and comforter.

Archangels, Angels, Thrones, Powsers, Dominations, Cherubins, Ceraphins, Patriarkes, Prophetes, Apostels, Partirs, Airgins, Confessours, and righteous spirits cease not to sing

night

1. Cor. 2.

night and day : Holy, holy, holy, Lorde Apo. 4. God of hostes. Honor, maiestie, glory, power, empire, and dominion be vnto thee, Oh God the creatour, Oh Lord Ie- Apo.s. fu the redeemer, Oh holy spirit the comforter.

In recordation of this, Dh howe thy childzen reiopce: howe contemne they the pleasures of this wezld: how little estæme they any cozpozall græfe oz hamethow defire they to be with thee? how amiable are thy tabernacles : Dh Pfal 84. Lozd God of holtes, say they my soule bath a delire to enter into the courtes of the Lozd: my harte and my soule reioyseth in the living God, blessed are they that dwell in thy house, they that may alwayes be prayling thee. Hor one day in thy courts is better then a thous sande elsewhere. I had rather be a boze keper in the house of my God, then to dwell in the tentes of bigodlines: Foz Pfal. 24. the Lozde God is a light and defence. And againe, like as the Parte desireth the water brokes, so longeth my soule

after

Christian prayers

VVoe to them that keepe secrete their thoughts, to hide their counsell from the Lorde, and doe their workes in darknes,

saying:who seeth vs.

Braunt to me therfoze (deare Bod) mercy for all my finnes, especially my hidde and close finnes. Enter not into iudgement with me, I humbly belech the. Beue me to beleue truely in thy Chaift, that I never come into iudge: ment for them, and that with David 3 might so reueale them onto thee, that thou woldest in thy great mercy couer them. And graunt further, that hences forth I may alwayes thinke my felfe continually conversant before thee, so that if I do well, I neede not to passe of the publishing of it, as hypocrites doe: If I do oz thinke any euill, I may forth with knowe that the same shall not als waves be hid from men. Graunt me that I may always have in minde that day wherin the hid workes of darknes thall be illuminated, and also that sens tence of thy sonne, that nothinge is so secrete

fecrete which thall not be reveled. So in trouble and wrong I that finde com fortiand other wife be kept through thy grace from euill, which to thou worke Thumbly befeech thee, for Christes lake Andenielanista end antonis. of ad

rechall things to bone by the proute

A meditation of the prouidence dathat , or Ase of God.

bring confrance, the pronis Dis aught to be buto bs most teutaine, that nothing is bone without the providence (Dh Lozoe, that is that nothing is done, be it god or bad, fweete or fower, but by the knowledge, that is, by the will, wifebome and ordinance, (for all thefe knowledge both copsehend in it) as by the holy worde we are taught in many places, that even the life of a spaz Math. 10 row is not without the wil not any lie Math. 8. berty oz power bpon a pozket have all the denils in hel, but by the appointmet and will: which wil we alwayes must beleve most assuredly to be all just and

God wor keth all in al mer ueloufly iustly & holily.

D.i.

god,

and how fo ever other wife it seme bus to bs : for thou art maruelous and not comprehentible in the wayes, and holy in all the workes. we dilwa montant

GOD worketh by meagainste meanes.

But hereunto it is necessary also for bs to knowe no leffe certainely that though all things be done by thy prouis nes, with dence, pet the same providece hathmas out mea- np & divers meanes to work by, which nes, & a- meanes being contemned, thy prouis bence is contemned also. As for erams ple: meate is a meane to ferue thy prouidence for the preservation of bealth and life here, so that be which contems neth to eate because thy providence is certaine and unfallible, the fame cons temneth thy providence.

> In dede, if it were so that meate could not be hadde, then thould we not tye thy providence to this meane, but make it free as thou arte free, that is, that without meate thou cante helpe and gene health and lyfe foz it is not of any næde that thou vielt any instrus ment or meane to ferue thy providece.

> > Ath

Thy power and wiledome is infinit, a therefore shold we hang on thy providence, even when all is cleane against be. But for our erudition and instrmities sake, it hath pleased the by means to worke and deale with be here, to exercise be in obediende, and because we cannot else (so great is our corruption) sustains thy naked and bare presence.

Thumbly belech the for Christes lake, that as I something now knowe these things: so I may ble this knowledge to my comfort a commoditie in the: that is, graunt that in what state so ever I be, I may not doubt but the same doeth come to me by thy most inst ordinance, yea by thy mercifull ordinance: for as thou art inst, so art thou mercifull, yea thy mercy is aboue all thy works. And by this knowledge, graunt me that I may huble my selfe to obey the, a loke for thy help in time coveniet, not onely whe I have meanes, by which y mayst

D.u.

worke,

worke, and art so accustomed to do, but also when I have no meanes, but am destitute theros, yea when all meanes be directly a cleane against me: graunt I say that I may yet still hange uppon the and thy providence, not doubting of a fatherly end in thy good time.

Againe, least I Mould contemne thy providence, or prefume boon it by one coupling those thinges which thou hall coupled together: preferue me from neglecting thy ozdinary and lawefull meanes in all mp needes, if to be I map have them and with goo colcience ble them, although I know the providence be not tred to them farther then pleas feth thee: and graunt that I may with diligence, reverence, and thankfulnes, ble them, and therto my biligence, wildome, & industry in all things lawfull, to serve thereby thy providence, if it so please thee: howbest so that I hange in no parte on the meanes of on my vilis gence, wisedome, and industry, but on ly on thy prouidence: which more and

more

moze perswade me to be altogether fatherly and god, howefar focuer other; wife it appeare and some pea oz is felt of me. Noy this I being preferued from negligence on my behalfe, and dispaire ormurmuring towards thee, hall become diligent and pacient through the mere and alone grace: which gene and encrease in me, to the prayle of thy holy name for ever, through Jefus Christ our Lozd and only Saujour. Amen.

manner in the said and 3.05.

A meditation of Gods power, bewty, goodnes &c.

To Cause thou Lord moldest have of sto love the not onely ovelt thou will, entice, alture, e prouoke be, but also dost comaund be so to do, promising thy felf unto fuch as love the and threatning us with damnatio if we doe otherwise. Wherby we may fe bothour great coaruption a mangh tines, and also thine exceeding great Duen

D.iu.

mercy

mercy towards bs.

First, concerning our corruption e naughtines, what a thing isit, that power, riches, auctozitie, bewty god. nes, liberalitie, truth, instice, (al which thou art god Lozd) cannot moue be to love the? What soever things we se faire, goo, wife, mighty, are but even sparkles of that power, bewty, god: nes, wifebome which thou arte. For to the ende thou mightest beclare the reches, bewtp, power, wisedome, godnes ec: thou half not onely made, but ftill boeft conferue all creatures to be (as David fauth of the heavens) declarers and letters forth of thy glory, and as a boke to teach be to know thee.

How fapze thou art, the beloty of the Sunne, Mone, Starres, Light, Flow ers, Kivers, Fields, Villes, Birdes, Beattes, Den e all creatures, yea the goody thape & forme of & whole worlde

boeth declare.

How mighty thou art, we are taught by the creation of this woolde even of

naught,

naught, by governing the same, by punythings the wicked mighty Bisantes thereof: by overthrowing their deuples, by repressinge the rages of the Sea within hir boundes, by stormes, tempelts, and siers. These and suche lyke declare but dos thyne invusible, almighty and terrible power, whereby thou subduest all things but to the.

Yow rich thou art, this worlde, thy great and infinite treasure house doeth well declare. What plenty is there, not onely of things, but also of enery kinde of things? Pea how doest thou yearely & dayly multiply these kindes? Yow many sedes doest thou make of one sede? yea what great encrese doest thou bring it onto? These can not but put be in remembraance of the erceding riches & thou hase. For if to thine enemies which love the not (as & most parte in this world be) if to them thou genest so plentifully thy ryches here, what shall we think that with thy selfe

Diit.

theu

thou half layoe by for thy freudes?

Dow goo thou art, all creatures generally e particularly to teach. What creature is there in the worlde which thou ball not made for our commodity? I wil not say howe that thou mightest have made be creatures without sense or reason, if thou haddelf would. But amongst all things, none both so teach bs the great love towards bs, as both the death of thy most e derely beloved fonne, who fuffred the paines and terrozs therof, yea and of helt it felfe, for our fakes. If this thy lone had ben but a fmal love, it would never have latted so longe, noz Christ should never haus died. 3.116.

Ihon.15.

A MEDITATION CON-

cerning the fober vsage of the body, that it may be subject and obcoient to the foule.



His our body which God hath made to be the tabernacle and manifo of our soule for this life

if we confidered accordingly, we could not but be it other wife then we doe. that is, we would be it for the foules sake being the gest therof, and not for the boop it felfe, and to thould it be fer ued in things to helpe, but not to hinder the foule. A fernantities and ther fore it ought to over to ferue the foule. that the foule might ferue God, not as the body wil neither as the foule it felf will, but as God will, whose will we Chould learne to know, and behave our selves therafter. The which thing to observer is harde for bs now by reason of finne which hath gotten a manfion house in our bodies, and dwelleth in bs as both the foule. To the which (finne 3 meane) we are altogether of our selves enclined, because we naturally are sinners & bozne in finne, by reason where of we are ready as feruaunts to finne and to ble our bodies accordingly, mas king the foule to fit at reward, & pams pering by the fernant to our shame.

Dh therfoze (god lozd) that it would

diment

D.b.

please

please the to open this geare onto me. and to gene me eyes to confider effect tually this my body what it is, namely a fernant lent for the foule to folourne in and serve thee in this life. Dea it is by reason of sinne that bath his owels ling there, become now to the foule nos thing elfe but a prison, and that meffe Araite, vile, Minking, filthy, and therefore in danger of mileries, to many in all ages, times, and places, till death have turned it to dust, wherof it came and whether it thall returne, that the soule may returne to the fro whence it came, butill the day of inogemente come, in the which thou wilt raple op that body, that then it may be partaker with the foule and the foule with it inseperably of weale or wo, according to that is done in and by the same body bere now in earth.

Dh that I could consider often and hartely these things: then should I not pamper by this body to obey it, but be de it that it might obey the soule: then

Mould

hould I flye the payne it putteth my foule onto by reason of sinne and pronocation to all enill, and continually befire the dissolution of it with Paule and the deliverance from it, as much as ever did prisoner his deliveraunce out of prison: for all onely by it the beuill hath a doze to tempt and so to burt me:In it I am kept from the prefence, and thou from being to coverlant with me as elfe thou wouldest be. By it ! am reffrained fro the fense and feeling of all the topes and cofortes (in maner) which are to be taken as topes a comforts in deve. If it were diffolued and I out of it, then could Sathan no moze hurteme: then wouldest thou speake with me face to face : then the conflice ting time were at an ende: then forow would deathe and toy would encrease, a 3 hould enter into inestimable rest. Th that I coulde consider this accordingly. There's thicker of charle

one court and the

An

An other meditation concerning the fober viage of the body and pleasures in this

De beginning of all emiliarour kinde of living springeth out of the depanation and corruptnes of our inogement, because our wyl alwapes foldweth that which reald inda geth to be followed. Now, that which energman taketh to be frendly and as greeing to his nature, the fame doeth he imoge necessarily to be good for him, to be bestred. This is meate, brinke, apparell, riches, fance, bignitie, rule, knowledge, and such like because they are thought good and agreeing either to the body of to the minde of toboth, for they helpe either to the cofernation or to the pleasure of man accompted of es uery one amongst god things.

Dowbeit such is the weaknes of our wit on the one part, and the blindnes ?

to much rage of our lufts on the other part, that we being left to our felues, cannot but in & delire of things which we ladge god and agreeing to our nas ture by the judgement of our fenses & reason, we cannot (3 sage) but ouers valle the boundes whereby they might beveofitable buto be, and to we make them hurteful onto be, which of themselaes are opverned for our healthe. What is more necessary then meate & blink, or more agreeing to nature ? but verhow few bother which do not hurt theimeties by thein? In like maner it goeth with riches, estimation, friends, learning, ec. Pea although we be in these molt temperate, yet when there wateth the spirit our regenerator, we are so diowned in them that we ofters ly neglect to lifte by our mindes to the goo pleasure of DDD, to the ende we might imitate and folow God our maker by pelding our felues over, duly to ble his giftes to the common a prinate btility of our neighbours.

Wut

But now, God only is life and eternity, and cannot but bemaund of bs his handy worke that we shold render our felnes and all that we have to the ende wherfore we were made, that is, to refemble for our portion bis godnes, as they which be nothing else but witnes les and instruments of his mercy : So that when we wholly one naturally frive against that kinde of life, wher: to be bath created bs, by feeking alwais our felues, what other thinge oughte to enfue, but that he Could againe bes Aroy be a take away his notable gifts, wher with he therefore endued by that by all kinde of weldoing we thould refeble his image: yea what other thinge may ensue but that he should leave bs, and that eternally, that we might fæle and by experience proue howe bitter a thing it is to leave the Lozd, in whom is al godnes. Dh that I might therfore finde such fauour in thy light (dere father) that thou wouldest worke in me by thy holy spirit, a true knowledge of all

all good thinges, and harty love to the same: through Christ Jesus our Lorde and only Saniour. Amen. 3.13.

A meditation of death, and the com-

Hat other thing to we baily in this present life, but
heaps sinne byon sinne, a
hourd by trespasse byo tres
passed is worse

alwayes then yesterday, by encreasing as dages, so sinnes, a therfore thy indig nation, god lord, against be but when we shalke let go out of the priso of this body, and so taken into thy blessed company, then shall we be in most safety of immortality a saluatio, then shal come but do no sicknes, no neede, no paine, no kinde of early to soule or body, but what some god we can wishe, y shall we have, a what some we loth, shalle far fro us. Do dere father, that we had saith to behold these things acordingly.

The that our hartes were persuaded thereof, and our affections enflamed with the desire of them. Aben thous we live in longing for that which now we most with M belpe vs, and graunt that we beinge ignorant of thinges to come, a of the time of our death (which to the is certaine) may so live and fyrenish our immershere, that we may be ready and then bepart when our departing maximake most eto thy glory and our romfortalized of Christ.

pour, a haboure, a warfare, a bubble of water, a mozed graffe, a flower. That thou half die it is not certain, but the time no man can tell when. The longer in this life thou doest remaine, the moze thou finnest: which will turne to the moze paine. By cogitation of death our mindes be often (in a maner) opposed to with darknes, because we doe but remember the night of the body, fozgetting the light of the mind, and of the resurrection.

Pereto

Pereto remember the god thinges that after this life that entue, with out wavering, in certainty of faith, and so that the passage of beath be moze believed. It is like a sayling over the Sea to thy home and countrey: it is like a medicine of purgation to health of soule and body: it is the best Philition: It is like to a womans travaile. For as the childe being belivered, commeth into a moze large place then how some where in it did by before, so thy soule being belivered out of the body, commeth into a much emoze larger that a fayzer place, even into heaven.

1.15.

A meditation vpon the pallion of our Sautour lefus

Chrift

OP Lozde Jelus Christ, the forme of the evertuing Cod, by whome all thinges were mave side ruled and governed; thou the finely Image of the fubilizance of the Father, the eternall

10.i.

wifes

wifedome of God, the brightnes of his alogo, god of god light of light, coequal, coeternal, and confubstancial with the father: thou which of plone thou habit to makinde when he was fallen from the fellowthip of God in to the locietie of Southan and all euil, didff bouchlafe for our redemption to become a Mediator betwene Con and man, taking to the godbead our nature as concerning the lubitaunce of it. s lo becamelt man, allo the beire of all, and most mercifull Medias: Which by the power of thy goobean and merits of thy mahod hafte made purgation of our linner cuen by thine ofone selfe whylest thou wast here on earth, being now let on pright hand of the father for bs, even concers ning our nature, in maichtie, glozy, & power infinite: I pray and humbly belech thy mercy to graut me at this me lent to reherse some of the pattions and inffrings for med last night that then walt here before thy Death, tha god (pirit might thereby be effectual to

to work in me faith, as well of the para von of my linnes by them, as mostifis tation of mine affections, cofact in my crosses, e pacience in afflictios. Amen.

In the midd of the last supper with thy beare Apostles, these things coulds not but be before the namely that they all would leave the, the most earnest would for were thee, and one of the ric. thould most traiterously betray the: which were no small crolles buto thee. ludas was admonished of the to be ware, but when he toke no bede, but wilfully went out to finish his worke, cotemning thy admonition and counfell, be could not but bere thy most los uing barte.

After Supper there was contention amongst the Wisciples who should be greatest after thee, yet decaming care nally of the and thy kingbome, and has uting this affection of payoe and ambition buffe amogst them, notwithstan, ding thy diligence in reproving a teas

ching them.

t

M

8

1100

0

10.ii.

After

(bristian prayers

After thy admonition to them of the croffe that wold come, thereby to make the more vigitant, fo groffe were thev. that they thought they could with their two (wozos put awap all perils, which was no little artese buto the thy comming to Gethfemane, begines prefied that, and therefore thou would dell thy disciples to prave. Thou didle tell to Peter and his felowes, that the harte was heapp to beath. Thou didle wil them to pray, being carefull for the allo least they should fall into tentatio. After this thou wentest a stones caste from them, and proft year thy felfe, fals ling flat and groueling beon the earth: but (alas) thou feltell no comfort, and therefore thou camelt to the offciples (which of all others were most swafe and beare ento thee) but toe, to the fare ther discosoft they palle neither of the perils, noz of their owns, and therfore Cèpe apace.

After thou havit awaked them, thou goest agains to pray, but thou foundest

no comfort at all, and therefore videelt returne againe for fome cofort at the dearest friends hands. But yet agains (alas) they are fair affepe, Echereup. pon thou art enforced to goe agains to thy beautenly father for fome sparke of comfort in these thy womerful croftes and agomes. Now, here thou walt to bileozaged and to comfortes, that even freames of bloud tame running from thine eyes and eares and other partes of the book. But who is able to explette the infiniteness of thy croffes, even at the bettig in the garde? All which thou luffereoft for my fake, as well to latif for the father's weath for my finnes, as also to functify all my fufferings, the more gladly to be full eyned of me

After thy blomby prayer thou camell and yet agains founded thy villiples a leeps, a before thou cantle well awake them, los, Judas commeth with a great bands of men to apprehence ther as a these, and so doeth, leading the away bostos to the high billions house Annas,

TIME

P.iii.

and

and so from him to Caiphas. Here now to augment this thy misery, behold thy disciples the from thee falls witnesses be brought against thee thou art accused and condemned of blaspheury. Peter even in thy light for weareth thee thou art bringly strike for answering law fully thou art blindeselde, striken and buffeted all the whole night in the like thop Caiphas house of theyr gruellses wants.

In the morning betimes thou arte condemned agains of the priestes, of blasphemy, a therefore they bring the before the secular power to Pilato, by whome thou arte openly arraymed as as other theres a malefactors were: a something that thou wast accused of malice, yet be did not pilmiss thee, but his sense there to Herode, where thou wast shamefully derived in comming a going to him and from him, at the way, especially after Herode had apparelled the as a fole.

Afere Pilate agains therefore thou

walt

wall brought, and accused failely: no man byo take thy part, or speake a good word for thee.

Prince caused the to be whipped and scourged, and to be handled most epitisfully to se, if any pitte might appeare with the prelates, but no man at all prince the.

Barrabas was preferred before the, all the people, head a tayle was against the and erged, hang him op. Univilly to beath wast thou indged: then wast crowned with thorns that pearted the brapnes: thou waste made a mocking stocke: thou wast reuiled, beaten, and most miserably handled.

Thou wentest through Hierifalem to the place of execution; even to the most of Calciere a great crosse to hang the on, was layed before the bears and have, as long as thou wast able; the

Thy book was racked, to be nailed to the træ: thy hands were boxed tho 20 w, thy feete also: nailes were put tho 20 in

H

P.iii.

them

them to falten the thereon: thou wall hanged between heaven and earth, as one spewed out of beamen and bomited out of bearth, buwoathy of any place: the high priest laughed thee to scorne: the elvers blasphemed thee, and sande, God bath no care for the : the common people laughed & cryed out bppon the: thirst opacted thee, but vineger onely a gall was genen the to prinke theaven thined not byon the the Sunnegane the no light: the earth was afrayes to beare the: Spathan tempted the and thine owne senses caused thee to crye out? My God my God why hafte thou for taken me? Dhisonperfull pattions which thou suffred it. In the thou teas chest me; in them thou comfartest me: for by the God is my father, my finnes are forgenen. By them I Chould learne to feare God, to lone god, and never to leave him for any tentations, but with the tocryes Hather, Into thychands I commend my Spirits admed witt: 33 3 3 di the fixte also names were nuc

W.iiii

ble A prayer to Christ crucified.

S thou D Lozde, wast crucified far me, la I beliech thie, cruciffe me with the, that I may rife as gaine with the to everlastinge life. The fleth was crucified for me:cru cific with thee (D Christ) the kingdome of the fleth which bath bominio in me, that I may put of the olde Avam, and by neimes of life, may be transformed into the the feconde Adam, linne, infidelity, and the whole tiranny of fathan being baquilbed and ouercome. Maing to passe (D Lozd) that by thy cross and painfull fuffering, the pokemay be to memadelight, and thy burden eafy, that millingly a gladly following thee, I may come whether thou art gone: that is to the father molte bleffed and immertally from whom nothing thall aftermaros be able to feparate us. God for bird that I should rejoyce in nany thing but in the croffe of our lord

olense

P.v.

leius

Christian prayers

Icsus Christ, whereby the world is crucified vnto me, and I vnto the worlde.
Gala. 6.

A prayer to Christ ascended and reigning in glory.

D goo Chrift, our firfte begot. ten brother and tender harted loseph: Dh naturall fonne of that father, to whome we are made children of adoptio through the: Dhour head reigning on hie inglozy, forget not be the page members here on earth, wherunto, abating thy felfe thou camelt downe and suffered for vs most cruell death. Dut of this the throne of maieffy and glory, thou puttest bs in assured hope and confidence that we also that attaine to that bleffed place, whether thou art gone before to take possession for vs. Dhour stronge tower of befence and fuccour, what can burt be now trulling in the Bolt bn. happy are they which are ignozant of the most happy are they which alwais

behold

behold the. Bleffed are thei which have knowen the here in poais of their moz tality: but moze bleffed are they which le the in the beauens, and that le the reigning with the father in iopes incoparable. Dh lozd, the only ioy and comfort of our foules, thewe be the louing coûtenance: embrace bs with parmes of the mercy: receive bs D good lofeph thy ponger beetheen with the kille of comfort: powze into our harts the holy spirit:plucke be by from the earth and earthly things:open our eyes and lifte them by buto thee:open thy mouth and call be onto the cope our eares that we may beare thee, so that whatsoever we do, speake of thinke, it may be directed onto the alone our rebemer, mediatoz and advocate.

If ye be rifen again with Christ, seke the things which are aboue, wher christ sitteth at the right hande of God: set your affection on things that are aboue, and not on thinges which are on the earth. Colo. 3.

An

Another

: Dut mase blotten

Ihon.20.

Hou Lozde biddelt put away Mary Magdalen from the his finge of thy feete, because thy fielh was not pet exalted, and the knew not pet the dignity of the clarified body and beautified with the glory of immortality:but was addicted on Luke.24 ly to thy booily presence, the yet sought the liming among the dead, nether was it knowne to ber that thou walt equall with the father. Wherfore thou wouls best not suffer her somuch as to kille thy feete because it was a thing unwor the for the maielty. D thou mighty Lie on of the tribe of luda sthou conqueros of hell and death, ever living and inte mostal, thou art now rifen from seath for be:thou art now ascended to the father and our father, and fyttest at his right hande in glozy: fuffer os to come nere onto the, that we may kille the: pea lozo, thou louer of our foules, come

thou

thou rather buto be, and kille be with the kiffe of thy mouth, that we may be Cant.1. glad and rejoyce in the: drawe be that we may runne after the fauour of thy Sweete ointments: that we may behold Pfal.17. the in righteousnes, and when thy glo ry thall appeare, we may be fatisfied: for in the presence there is fulnes of ioy, e in thy right hand there are pleas Pfal. 16. fures for evermore.

A prayer for true repentance.

Dit gracious God and mercifull father of our Sautour Jefus Chrift, because I haue finned and done wickedly, & tho row the goones have received a delire of repentance, wher unto this thy long luffering both draw my harde barte: 3 beleech the for thy great mercies lake in Chaiff, to worke the same repentace in me, and by thy fririt power e grace, lo to bumble, mostefy and feare mp cos frience to my linnes, to faluation, that

in thy god time thou mayle comforte and quicken me againe, through Jesus Christip derely beloved sonne. So be it. J.B.

A prayer for the strength and

Mercifull God and dere father of our lozd and Sautour Jefus Chaile (in whom as thou arte well pleased, so hast thou coms maunded is to heare him) for as much as he often blodeth bs to aske of thee, e also promiseth that thou wilt beare bs and graunt be that which in his name we that afke of the: lo gracious father, ine are bolte to begge of thy mercy thorough thy forme Jefus Chaift, one spar kle of true faith and certain perswalls of the godnes and loue towards be in Chaift, wherthaough I being affured of the paroon of all my finnes by the mercies of Chaiff thy sonne, maybe thankfull to thee, love thee, and serve the in holines and right cousnes at the saies of my life. 3.1B.

A prayer for the true fense and feeling of Goog fauoux and mercy in Chair.

19 Lord God and dere father, what thall I say, that feele all thinges to be (in maner) with me as in the wicked! Blinde is my minde, croked is my will, and peruerle concupiscence is in me as a springe or Ainking puddle. Db howe faint is fayth in me ? howe little is my lone to the oz thy people ? bow great is felfeloue how bard is my bart : By the reason wherof I am moned to dout of thy godnes toward me, whether thou art my mercifull father, and whether I be thy childe or no. In dede worthely might 3 doubt, if that the having of these were the cause and not the fcuite rather of thy children. The cause huby thou art my Father is the merce, goones, grace, and truth in Chaiff Jelus, the which can not but remagne for ever. In respecte where of thou halte boine me this god will,

wilsto being me into thy church by bap tilme, and to accept me into the nuber of the children, that Amight be bole, faithfull, obedient, and innocent : and to call medicers times by the minites ry of the word into the kingdome: bes fices the innumerable other benefites alwaies hitherto powzed opon me. All which thou halfe done of this thy god will which thou of thine owne mercy bareft tome in Chaift and for Chaift before p world was made. The which thing as thou requireft fraitly that I Molo beleve without bouting to woul pelt thou that in all my nædes I thould come buto the as to a father, and make my mone without miltruft of beinge hearde in thy god time, as molte hall make to my comfort.

Loe therfore to the dere father I come through the sonne our lorde, mediator and advocate Jelus Christ, who litteth on the right hand making intercellio for me, and pray the of the great godnes and mercy in Christ, to be mer

cifull

thy (wete mercy as thy childe. The time (Dh deare father) A appoint not, but A praye the that I may with hope titl expect and loke for thy help. I hope that as for a lyttle while thou half lefte me, so thou wylt come and vilite me, and that in thy great mercie: whereof I have neede by reason of my great missery.

Thou arte wont for a lyttle season, in thine anger to hive thy face from the whome thou louest, but surely, oh redemer, in eternal mercies thou wylte them thy compassions. For when thou leavest is (Dh Lorde) thou does not leave is very long, neither does thou leave is to our owne lose, but to our luker and advantage: even that thy holy spirit with bigger portion of thy power and vertue, may lighten a chere is, that the want of seeling to our so, may be recompensed plentifully with the lively sent of having thee, to our eternall toy: 4 therefore thou swap

DOE

B

U

r

t T

D.i.

reft,

Efav. 4

thou will have compation on vs. De which thinge, to the ende we might be most assured, thine oth is to be marked, for thou sayest: As I have sworm that I will never bringe any more the waters to drowne the worlde: so have I sworne that I wil never more be angry with thee nor reprove thee. The mountaines shall remove, & the hilles shall fall downe, but my louing kindnes shall not move, and the bonde of my peace shall not fayle thee: Thus sayest thou the Lorde our mercifull redemer.

Deare Father therefore I pray the remember, even for thine owne truth and mercies sake, this promise and everlasting covenant, which in thy god tyme I pray thee to wryte in my harte, that I may knowe thee to be the onely true GDD and Iesus Christe whome thou haste sent: that I may love the with all my harte for ever: that I may love the with all my harte for ever: that I may love thy people for thy sake: that I may be holy in thy sight through Christe:

that

y

È

D,

2t

rs

10

ec

ıll

ut

nd

de

ur

hée

ith

es

ad a

te,

ely

me

be

nap

nap

te:

hat

that I may alwayes, not onely Arive againstessine, but also overcome the same dayly moze and moze, as thy children doe, above all things desiring the sanctification of thy name, the comming of thy kingedome, the doing of thy wyl here on earth as it is in heave, act through Jesus Christ our redemer, Mediatoz and advocate. Amen. J.B.

A prayer against our spirituall enimies, the deuill, the world, and the flesh.

lyke a roaring Lion sæking whome he may be would be seen to be seen the second the spirit: the worlde persuate that the spirit: the worlde persuate that the sanities, that we may sozget the our Lozd God, and so soz ever be damned. Thus are we miserably on every side beset and besieged of cruell and burest suit enemies, and like at every momes to perishe, if we be not defended with thy godly power against their tiranny.

A.ti.

ट्याड

Christian prayers

We therefore pore and wretched line ners, befreiring of our owne trength, which in dede is none, most e hartely Deap the to endue be with Grenath fro aboue, that we may be hable through the help, with itrong faith to relift toas than, with feruent prayer to mortify the luftes of the fleth, with continuall meditation of the holy lawe to accepte the folish vanities and transitory pleas fures of this wicked worlde: that thos rough the grace we being let at liberty from the power of these our mostall es nemies, map ferue the here in true hos lines and righteoulnes, & after be pars takers of the enerlatting topes prepas red for thy children: which as they are great and unspeakeable, so are there few that doe emoy them: for fraite is the way, a narow is the gate that leas beth thereunto, and fewe there be that finde it. Potwithstanding (D DD) thou halte a lyttle flock to whome it is thy pleasure to gene that topfull king: Dome: whole names are written in the

15.9

boke

boke of lyfe. Pake be therefore of that number, for Jesus Christes sake, and place be amogst those thy sheepe which that stand on thy right hand, to receive that blessed enheritace, and dwell with the for evermore.

A prayer for present helpe in tentation.

Care Father, to whome it is more easy to one all things, then for me to thinke any one god thing: lo, doe thou but speake a worde and thy deadly sicke servaunt my soule shalbe made whole. Help (D Lord) for thy great mercies sake, for thy truthes sake, a for thy deare sonne Jesus Christes sake, and let thy strength suffise a gainst my weaknes, and thy holy spirit against my weaknes, and thy holy spirit against my suffished and olde man.

Thou arte faithful (D Father) who halt promised, that I shall not be tempted further then thou will make me able to beare. Deue now therefore thy

D.tii. grace

grace and ffrength buto the fernaunt. that I may with a ffrong faith in thine infallible trueth and promised mercy, vanguish and subdue whatsoever rebelleth againste the most blessed well. Peeferue and kepe holymy foule and body, and let them not be by thine enis mies befiled, spoyled, noz made a dun: geon of beuilles and wicked spirites through delectation in sinne. Beholde beare father, the postes thereof are sprinkeled with the precious bloud of thy deare sonne, and of thy great mercy they are made the temple and tabernatle of the holy spirit. Shall now (alas) the deuil, the world, or the flesh, plucke from the that thing which presently cryeth to the with a fure trulle in thy promised helpe : Pay father, but graut that I may by thy mighty power, turn all their crafts, deceits, & ragig affaults buto the encrease of my faith, e that by erperience of thy fatherly affiltance in this my present teptation, I may with affured hope & truste in thy ready helpe

and

and cofort, overcome my lapo enimies bereafter in lyke affaultes, and prayle thy holy name for the victory, through Jefus Chrift our Lozd. Amen.

My sonne if thou wilt come into the service of the Lord, stand fast in righteoufnes and feare, and prepare thy foule to tentation. Eccle. 2.

Remedies against finfull motions and tentations.

Trit remember that sinne is so hepnons a thing, that GDD by his in-Rice might worthely damne thee for the same, and is therefore to be ab= horred as a sweete popson, a flattering deathe and destruction of the soule, which would cut thee of from GDD thy Baulour, and make thee bond lauc to Sathan thy beadly enimy.

Auopde therefore even at the first, the occafions thereof, & betimes qually out the braines of the children of Babylon againste the harve psal.137. stones, whylest they be pet ponge and weake, least when they be growns elder and stronger. they dash thee to pecces.

And

D.iii.

Christian prayers

And for remedy againste the same five bute God, who commaundeth thee to cal byon him in the troubles and promifeth to beliver thee, a will not fuffer thee to be further tempted then he will make a way out whereby thou thalt efcape : and boubte not but he that causeth thee to hate the sinne which the nature is to love. will beliver threalfo from the dannger thereof, and make thee to triumply over Sathan, to his confusion, to Gods glozy, and to the great comforte : Swhich are caules that our tender louing father sendeth tentations buto bs: and he that is not tempted, what is he?

Pow, after thou hast obtained the victory, remember two things, first to geue most harty thankes to GDD for his grace and affiltance where by thou hast overcome, and be not bn= thankefull in any tople: and then, that he who continually goeth about lyke a roaring Lion lecking Sohomehe map deucure, will not be long of farre amay from thee, but will attempt againe the lame of as end waves, to overcome thee. Watch therefore and pray.

A prayer for the auoyding of gods. heavie wrath and vengeance for our finnes.

OH Lozd DDD, Arong and mighty, great and fearefull, which owelleft in the heavens e workelf great wonbers,

pon earth, do most humbly befech there to be mercifull but o bs, to pardon our offences, a to forgeve bs alour sinnes. Dlord enter not into indgement with the servants, for if thou doe, there shall no flesh be saved in the sight.

THe confesse and acknowledge, Dh Lozde, that it is our linnes which bath moued thee to weath, and to the we fuch fearefull tokens of thy displeasure towards be in these our dayes: first with fier from heaven, betokening thy hot burning indignatio and weathfull difpleasure for sinne which aboundeth at this day: then with such hozrible and montrous hapes against nature, as were neuer fæne bere in our dayes, 02 any time before bs: which do betoken to be no other thinge, but thy plagues to come byon bs foz our degenerate & monstrous life and conversation : and besides all this, by great moztalitie, plague and pestilence thou hast terris bly threatned bs, fatherly warned bs.

D.b.

and

The Are is let to the rote of the træ, and if we be not as rotten members, without all lense and fæling, we may perceive our fearefull destruction and desolation to be at hand (vollesse we spædely repent and tourne to thæ) because we have ben so longe taught out of thy most holy and sacred worde, and yet no fruites of repentance or christian life will appeare.

Moe and alas to these our dayes that neither preaching by worde most comportable, nor preaching by fier most terrible, nor preaching by monsters most strage a ougly, neither yet by plagues and pestilence most horrible, wil stirre by our stony harts, and awake be from

our finnes.

Wie feare (Dh lozd) that the Aurks with all the rest of the bubelening, wil condemne be in the laste day: which if they had ben so longe instructed by the comfortable preaching of thy worde, and sweete promises of thy gospell, or

fæne,

e.

e,

5,

g

29

(e

g

0

at

Ts

er

Œ

3

re

n

3

il

if

je

fine the wovers which we have fine, no boubt, their righteoulnes woulde have thined at this day, to our great hame & confusion. Thou halt no lette warned bs (Dh Load) of the fearful difpleasure & beaut plagues at hande for our great wickednes, then thou dioff the Israelites, of that hourible destructio which came opon them: whom thou firste in mercy didst call to reventance by the preaching of the word, but when no warning would ferue, thou biddelt fend them monttrous & fearfull lignes and tokens, to beclare that thy bilitas tion was not farre of. But they like bn to be at this day, did alwais interprete thele thinges after the imagination of their owne vaine bartes, promiting to themselves peace, when destruction was over their heades.

Mhich things when we doe call to minde (for as much as they are writte for our learning, example, a warning) it maketh be to tremble and quake for feare of thy juste judgements. For if

thou

thou half thus dealt with thine owne bere and chosen children, in token of the great weath against sinne, what thall we loke for, who boe no lette beferue the fearful fcourge (and of merce it is that thou doest thus long forbeare vs) but line as though there were no DDD at all to be revenged byon our finnes ? It maketh bs to feare and cry Apo.22. inwardly in our soules: Come Lorde lefu, holy and true in al thy boings, and sporten our dayes: bring this our pilgrimage to an ende : fuffer bs not to heape finne boon finne buto the bay of vengance, lest we be caught op amogst the number of the wicked & reprobate, which thall never fee thy louing couns tenance.

It maketh bs to cry to thee (Dlozde) Let thy kingdome come, and ende this our finfull life, wherin we boe nothing but pronoke the to wrath.

Correct be not (D Lozd) in thine in dignation, neyther chasten be in thy heavy displeasure. And though to be

belons

Pfal 6.

I fal. 89.

e

of

at

23

g

9

10

ır

g

le

O

b

to

of

Œ

e,

15

e)

IS

ıg

ns

y

05

ns

belongeth nothing but hame and confulion, though our offences have befer ned to be vilited with the rod, and our finnes with scourges : pet in mercy Lozd, and with fatherly correction chasten bs, and thy louing kindnes take not away from bs.

To the we fle for succour : bnder Pfal.57. the winges of the mercy thalbe our res fuce, butill thou tourne thy weathfull countenance from bs. The know that Eccle.2. thy mercy is about all thy works, and even as great as thy felfe. Therfore will we say with holy lob, though thou lob. 13. kill bs, yet will we put our trufte in thee.

Thou camelt to comfort and plucke ont of the dungeon of hell, such weets thes as we are. Thou art the god Samaritane that camelt to beale our beadly wounds: thou art that god philicion that camelt to cure our moztall infirmities: thouart the god thepeherbe, that camelt to leeke bs wanding and lost thepe, and to bying us to thy folde Luke.15.

againe:

Fphe.s.

Efay.53.

againe; and moze then that, thou art our brother, flesh of our flesh, a boane of our boanes, which hast taked of our infirmities, felte our tentations, and borne the burden of our sinnes; therefore at thy hands we loke for mercy against the day of bengace. And though thou punish bs, yet our hope is a ever shall be, that thy roode shall no farther touch bs, then shall make to thy glory, our commoditie, and the strengthning and encrease of our faith.

Let this thy preaching sundry wayes (D Lorde) be sufficient for our warring, and graunt that we may speedly and from the bottome of our harts repent, endeuour to do thy righteous and blessed will reveled in thy worde, and frame our lives according to the same: that we may here line in thy feare all the dayes of our life, and after this our sinful course is ended, may dwell with the in thy blessed kingedome, through the death and merites of Jesus Christ our only redemer. So be it.

An

An other prayer for the auoyding of Gods described weath hanging our be for our finnes.

Hen we loke back and be, hold our finneful life past, what a dungeo of errors, vice, and wickednes ope, neth it selfe buto bs: So

that ther is no man but be must néedes be ashamed of himselfe when be calleth to minde what he bath ben: & tremble when he considereth the wickednes & Annefull course of his life to come. Hoz who that undertake that the rest of our life shalbe any better then that is past? How can we sufficiently magnify and prayle thy great mercy, which half beferred thy punishment so long: Behols ding therefoze this our dangerous and miserable Cate, we come onto the (D thou great and mighty Judge) in trembling & feare, humbly beleeching thee not to heape bypon bs thy des served bengaunce, but let thy tender

kindnes

kindnes and love thou bearest to Jesu Chaist thy deere Sonne our gracious Lozde and redeemer, cover our iniquisties: for whose sake (though we desserve all extremity) thou does pardon tos.

If thou Lorde shalt straitly marke our iniquities (O Lorde) who shall be hable to abide it? Pfal. 103.

A PRAYER TO GOD THE Father, the Sonne, and the holy Ghost.

Almighty & everliving god, the eternal father of our load Jesus Chaitt, which of thy bunneasurable godnes halt opened thy selfe but obs, & with a loud boice halt said of thy sonne Jesus chailt our load, Heare him: D maker and pass server of all things, with thy coeternal sonne our Loade Jesus Chaitt, which reigneth with thee, & was manifested in Ierusalem, and with thy holy spirite, which

which was powzed boon the Apostles: D wple God, mercifull Judge, a migh tp-Lozd, which haft fapo: As truely as Iliue, I wyll not the death of a finner, but rather that he thould couert and as mende: which also halt sappe: Cal by you me in the day of thy trouble and 3 will beliner the : have mercy byon be for Zelus Christes lake, whome thou wouldest of thy maruelous and income prehenfible counsell thould be made for heb. 9.10 bs a flavne facrifice, mediatoz, reconcis ler, s peacemaker, to the ende that thou mightest thewe thine exceding great weath against sinne, and thine inestimable mercy towardes mankinde. Sactify and illuminate our bartes and foules with thy holy spirite, of we may truely belene in the, call byon thee, be thankeful buto thee, and obediet to the holy wyll. Defende, gouerne & cherich thy Church, as thou half promised, says ing: This is my covenant that I have made with them: my spirite which is in thee, and new word which I have put in thy K.i.

Efay.59.

in the mouth, chall not depart from the mouth of thy fiede for euer. Preferne those kingdomes and common weales which gene harbozough to thy people, emainteine the ministerie of the holy word and Gospell, that the kingedome of the Sonne Jefus Chrifte may encrease and Oyne throughout all the world.

A pray- Defus Christ, sonne of the everlis er to god uing God, crucified for be, and rayled the fonc. also from the beade, and now raigning at the right hande of thy Father that thou maift geue gifts bnto men, which Iohn.14. half fart Come vnto meall ye that labor and are heavy loden & I will refresh you: have mercy been be, and page for bs buto thy eternall father: fanctify & governe be with the holy spirit: helpe and fuccour us in all our necessities, as thou half promised, saying: I wyll not leaue you comfortles.

holve

Dholyand bleffed spirite, together er to the with the father and the sonne, one true and encriping God, full of maieffie &

ghost.

power

power, which with thy heavenly infpis ration quickenest the mindes of those that afore were dead in finne, makelt ispfull the harts of the farthfull penis tent, bringest into the way of truth all fuch as have erred & gone a ftraie, com fortest the foules of furh as bunger and theilt after righteoulnes, e plentisus tpenrichest those with opners giftes, which aske the in Jesus Chailes name: purific our hartes (we befech the) and inflame them with the fier of thy love: replenish them with thy heavenly bes nefits and spiritual bleffings, that thep may be made meete temples for the: leave be into all truth, which arte the onely fountaine of truthe, and mostis fy in bs whatfoever procedeth not of thee.

Orelfe pray thus.

Dholy spirite, powzed bypon the Aspostles, which wast promised but our by foune of god our redemen, to kidle

R.ii.

in bs a true knowledge and invocation Zach.12, on of GDD, as it is waytten: I wyll power boon you the spirit of grace and of copation: make to arife in our barts a true feare of God, and a true faythe knowledge of the mercy which the e ternall father of our Lozde Jefus hath promised buto be for his sounce fake. Be our comforter in all counsels and Daungers: illuminate our boder fan ding, & fill our harts with new affects and spirituall motions, and renew bs both in soule and body, that we may bis to linne, and live to right coulnes, and so in true obedience may prayle the far ther of our Lozd Jefus Christ, and has Sonne our redemer, and the also our comforter everlaftingly.

> A thankes geiing to God the Father the Sonne and the holy Ghost.

WE render thankes buto the, Dal mighty and eternall BDD, with

thy

the beare sonne our load Jesus Chaith, with the holy spirite, for that of thine erceding great godnes, thou half made the felfe known buto be by most afferred and evident testimonies: and for that then balt gathered and chosen one to the felfe, a perpetuall Churche, and wouldest that the senne our Lozde 38: fus Chailt thold fuffer death, to reffore as from death to lyfe: for that thou batt genen to us thy golpel & the holy ghost: to that thou forgevelt be our finnes. beliverest be from the power of the deuil, and from eternal beath, and geneft ento be everlatting lyfe: finally, for that thou hafte visited he with many great benefites, gening belyfe, fode, doctrine, peace in suche places as we baue lived in, and halfe diminished the paynes which we have intely deferaed.

Me geve thankes but the D Lozd Jelus Christ, sonne of the living God, trucified for bs and risen againe, because thou baste coupled but the our

th

R.iii.

bu

geuing to the Sonne.

A thaks humaine nature, and of thy inestimas ble lone biodest gene thy felfe to deathe for bs, turning oppon the the great weath of God thy Father conceaued a gainffe bs, to reconcile us buto him, to purchase us eternal recemption:besaule phalle beought be to this grace, wherein we stande and reloyee in hope of the glozy of God : because thou beeft preferue, cheriff, a defende the Church againste the Douill and all thine enes mics: because thou nevest and renews ell often the light of thy Goldell, and maintainel p ministery of the word: bicaufe thou boeff forgette be our fins, and genell onto be everlasting lyfe: because thou arte our Peviatour, and makelt continuall intercellion for bs: and finally because thou doelf fuccour and preferre be in all our necessities, dangers and afflictions.

A thaks geuing

The gene thankes also onto the Dh holy Spirite, the gener of tyfe, which to the ho wall poured upon the apolites, because ly ghost, thou kindless the light in our hartes:

bes

pecause thon rulest, enstructest, admos nishest, and helpest bs: because thou governest and guidest the labours and workes of our bocation, and sanctifiest bs to eternall lyfe.

A prayer to be fayde of such as suffer any kinde of trouble or crosse, either private or com-

five me that thou we

Almighty God, kinge of all kings, and governour of all things, whole power no creature is hable to relilt, to whome it belongeth infly to punishe sinners, and to be mercifult but them that truely repent: we confesse that thou dost most instly punish bs, for we have grewously sinned againste thee, and we acknowledge that in punishing bs thou doest declare thy selfe to be oure most merciful Kather, as well bicause thou doest not punish bs in any thing as we have described, as also be cause by punishing us y doest call bs, to

R.iiii.

(as

(as it were) draw bs to encrease in respentaunce, in Faith, in prayer, in contemning of the world, and in harty destring for everlasting lyse and the bless

led prefence.

thankefully to acknowledge thy great mercy which hast thus fauozably dealt with us in punishing us, not to our confusion but to our amedmet. And seeing thou haste swozne that thou wylt not the death of a sinner, but that he turne and live, have mercy bypon us a turne us unto the for thy dearely beloved some Jesus Christs sake, whome thou woldest should be made a slayne sacrustice for our sinnes, therby declaring the great and unspeakable anger against sinne, a thine infinite mercy towards be sinfull wretches.

And foral much as the bulnes, blind nes, and corruption of our harts is such that we are not hable to argie by buto the by faithful and harty prayer, according to our great necessitie, without thy

Lingus

fingular grace and affiltance: graunt onto be gracious Lozde, the holpand fanetifying spirite, to worke in bs this god worke, with grace to weigh and consider the neede and greatnes of that we do belire, and with an affured fayth and trust that thou wilt graunt be our requeltes, because thou art god & gracious even to poung ravens calling b. von thee, much more then to be for who thou half mase all things, yea and half not spared also thine own dere sonne: because thou baste commaunded be to call byon the because the throne wher to we come is a throne of grace a mercy: because thou halt genen bs a mediator Christ to bring be bnto the, being the way by whom we come, being the bose by whom we enter, and being our head on whom we hang and hope, that our poze poztions that not be in baine, through him and for his names lake.

Me befeech the therefore of thy rich mercy, wherin thou art plentiful to all them that call byon the, to forgene us

K.v.

our finnes, namely our buthankefulnes, unbeliefe, selfe loue, neglect of thy word, securitie, bypocrify, contempt of thy long fuffering, omittion of praper, boubting of the power, preferee, mers cy and god wil towards be, bufenfible nes of thy grace, impaciency &c: and to this thy benefite of correcting bs, adde thy gracious gift of repentance, fayth, the spirite of paper, the centempt of this world, and harty defiring for ever latting life. Endue vs with thy holy spirite, according to the covenant and merce, as welto affure vs of parton, e that thou both accept us into thy fauo; as the dere children in Chailt and for his fake, as to write thy lawein our hartes, and fo to worke in us, that we may nowe begin, and goe for wards in belening, living, fearing, obeping, praping, hoping, and feruing the as thou boeff require molte fatherly and motte instly of bs, accepting be as perfect in thy lighte, through Jefus Christ our

A prayer to God for his helpe and protection against the obstinate enemies of the truth.

Dit righteous Judge; God of all mercy and comforte, which by the fecrete tubgement and wifedome doest suffer the wice ked to triumph e encreale for a time, for triall of the faith of thy welveloued little flock, and the mostifping of their luttes, but at length to the otter confulion of the enemies, and topfull deliuerance of the people: loke bowne we befeech thee on thy dispersed thepe, out of thy holy habitation in heaven, and Arengthen our weaknes against their furious rages: abate their pride: als (wage their malice: confound their des uiles, wher with they lift up the clues against Chaist Jelus the fon our load + fautour, to beface his glozy & fet op An technift. Wie be not hable of our felues to thinke a goo thought, much lette to Cand against their astaults, except the

bndeler:

bndeferued grace and mighty arme befend and deliner bs. Performe the promiles made to lacob, & Stop the mouths of the cursed Edomits. Call them to repentance whom thou halte appoynted to faluation:being bome them that run aftray, lighten the blinde, and teach the ignozant:fozgeue all those that wilfully and obtinatly rebell not againft thy boly will. Let thy fearfull threatnings pearce our frong hartes, and make bs tremble at thy indgements. Pake the eramples of them who than haft onerthrowen in their own beuifes, as Caio, Chain, Nimrod, Efau, Pharo, Saule, Achitophel, Judas, and fuch other to be a war ning for bs, y we let not bp our felues against the holy will. Graunt free pasfage to thi holy word, that it man work effectually in ve the worke of life and bleffed bove of our faluatio, to the eternall prayle of thy maieffie, through our mediates Christ Jelus, to whom with the and the holy ghoff, the persons & one Cob, be praise and thankes gening

in

in all congregations, worlde without end. So be it.

A prayer of the afflicted for the profession of Gods worde.

Bracious God, which lækeft al meanes posible how to bringe thy children into the fæling and fure sense of thy mercy, a there, fore when prosperity will not serve, then sendest thou advertity, graciously correcting them here whom thou wilt thal with the elsewhere line for ever: we poze wzetches give hüble pzailes e thankes to thee that thou half bouched bs worthy of the correction at this present, hereby to work that which we in prosperity and liberty did neglect. For the which neglecting and many other our greuous annes, wherof we nowe accuse our selves before the (most mer cifull Lozde) thou mightest most iustly baue genen bs over, and destroyed bs

both

both in soule and body. But such is thy godnes toward be in Christ, that thou seemest to forget all our offences, and as though we were far otherwise then we be in dede, thou wilt that we shold suffer this cross now layd byon be for thy truth and Bospels sake, and so be thy witnesses with thy prophets, Aposities, Parties, and Confessours, yea with thy derely beloved sonne Jesus Christ, to whom thou does now e here begin to fashion be like, that in his glory we may be like him also.

The god God, what are we on whom thou shouldest thew this great mercy? The louing Lozde, forgene be our brothankfulnes and sinnes. The saithfull father gene be thine holy spirite nowe to cry in our hartes: A bba dere father: to assure be of our eternall election in Christ: to revele more a more thy truth but o be: to confirme, strengthen, and stablish be so in the same, that we may live and die in it as bessels of thy mercy, to thy glory, and to the commoditie

of

of thy wiledome, that with god confidence we may always to aunswere the enemies in thy cause, as may turne the their conversion of confusion, and our buspeakable consolation in Chaist Jessus; so, whose sake we befeet the here footh to kepe bs, to geve bs pacience, a to will no otherwise footh eliverance of mitigation of our misery, then may stande alwayes with thy god pleasure and mercifull will towards bs.

Braunt this diere father, not only to us in this place, but also to al other elsowher afflicted for thy names sake, thosough the death and merites of Jesus

Christ our Lozd. Amen.

A prayer for the afflicted and perfecuted under the tiranny of Antrchrist.

Descifull Kather, who never does forlake such as put they? truste in thee: Aretch forth thy mightie arms to the defence of

our

of our beetheen, by the rage of enemies persecuted and greuoully tozmented in fundar places for the true profession of thy holp golpel, who in their extreme necessity cry for comfort buto the. Let not thy longe luffering D Lozde, be an occasion either to encrease the tiranny of thy enemies, or to discorage thy childen, but with speede D Lozd, confider their great miscries and afflictions, Prevent the cruel denile of Aman: flap the rage of Holophernes: breake of the countell of Achitophell. Let not the wicked fap, where is now their God Let thy afflicted flocke feele present appet reliefe from the D Lozd: lake bowne uppon them with the pitifull eye from thy help habitation: sende terrour and trembling among their enimies:make an ende of their outragious tiranny: beate back their bolones in suppressing thy trueth, indestroying thy true fers uants, in defacing the gloze, and in lete ting up Antechrift. Let them not thus proudly advaunce themselves against thæ

thee the Christe, but let them bovers stands and feele that against e thee they fight. Preserve and desende the byne which thy right hand bath planted, and let all nations see the glory of thine as noyated. Amen.

A prayer to be sayd after any kinde of crosse or afflic-

ther, I the pose creature and worke of the handes acknower ledge and confesse but o the my manysolde sinnes and offences, which I fro my youth by but o this daye have committed against the in thought, worde, and deede, and am taught a morued by the word and grace to be harterly sory for the same, beseching the sory I for the same, beseching the for I felus Christ the deare sonnes sake, to have mercy by pon me, and to sorgewe me all these mine offences, according to the great mercy which haste promi-

sed that, at what type somer a sinner noth repent him of his sinne from the botome of his harte, thou wilt put all his wickednes out of the remembrace.

D Lozd, I confesse that I was borne in Anne, and conceaved in wicksones. and am by nature a childe of weath: for in my dely dwelleth no god thing, and of my felfe I am not able to thinke a god thought, much leffe to bo that thou in thy lawe requireft of me, faying: Curfed is he that continueth not in all things that are written in the lawe, to doe them. Againe, thy law is spirituall, but I am carnal, folde vnder finne. Therefore DLozde, I come onto thee for grace (which half fair: Afke and ye fhal haue, feeke and ye fhal finde, knock and it fhal be opened vnto you) to preuent and drawe my well buto all goones : for none can come onto the excepte he be drawen: and except we be borne from about we can not fe the kingdome of ODD.

Therefore (DLorde) renue in mea

right

right spirit, y I may recease Arength & ablenes to dee thy righteous well.

Graunt that I may ever defire and wyll that which is most pleasing & acceptable to thy wyll.

The well be my wel, and my well be

alwayes to follow thy will.

Let there be ever in me one wyl and one defire with thee, and let me never pefire to will 02 not to wil, but as thou wilt.

Braunt me that about all things I may rell in this, and fully quiet and partification Lorde art the true peace of the hart, a perfect

rest of the soule.

m

of

8.5

Thou knowest Lozde what is most e profitable and expedient for me: wher, fore doe with me in all things as it shall knee best onto the: For it may not be but well that y doest, which doest most instly a blestedly dispose all thinges after the most gooly wisedom. Therfore whether it be by prosperitie or adversible, loss or gain, sickness or helth, life or

S.ii. death

peath, thy will be done.

Cast out of my hart all unprositable tares of wordly thinges, and fuster me not to be led with the unstable bestres of earthly vanities: but give me grace that all worldly and carnall affections may be mortified and bye in me.

Braunt unto me the Arength of the boly spirit, to suboue this body of sinne, with the whole lustes thereof, that it may be obedient both in wyll, mynde, and members to doe thy holy wyll.

Affilte me with thy grace (D Lozde) that I may be firegithned in his inwards man, and be armed with thy holy are mour, which is the brestplate of right teoulnes, the shield of sayth, the hope of saluation sor an helmet, and the sword of the spirite, which is thy boly worde, that I may stande persite in all that is thy wyll, and be sound worthy through Christe to recease the crowns of lyse which thou haste promised to all them that love the.

Beue me grace that I may esteme

all

al things in this world as they be, tralitory and sone vanishing away, a my selfe also with them drawing towards mine ende: For nothing under & Sun may long abyde, but all is vanitie and affliction of spirit.

Dh Lozde God which arte sweetnes bustome all transitory a earthly delightes which may drawe me from the love of eternall thinges: and for all worldly comfortes geve me the sweete comfort of the holy spirit: for thou Lord art my log, my bope, my crowne, a my glory.

Bleffed are they that for the love of the set not by § plesures of this world, but crucifie the flesh and the lusts there of, so that in a cleane & pure conscience they may offer their prayers but the and be accepted to have company with the, together with thy Angels & heavenly spirits.

Deverlating light, send downe the beames of the brightnes, and lighten the inward parts of my hart.

S.iii.

Dpen

Christian prayers

Dpen my harte that I may beholve thy lawes, & teache me to walke in thy commaundements.

Behold my weaknes (D Lord) and confider my frailnes best knowne but

to thee.

Fagne would I cleave fast to beaue, ly thinges, but worldly affections and tentations plucke me backe: they day, ly rebell and suffer not my soule to live in rest.

Mhich althoughe they drawe me not alway to consent, yet nevertheles their assaultes be very greuous unto me.

Dh what a lyfe may this be called, where no trouble not misery lacketh? where every place is full of snares of mostall enemies?

For one trouble or tentation over palled, another commeth by & by, & the first conslict yet during, a new battaile sodainly ariseth.

Tedious it is to me to live in suche battaile: but I perceave such conflicts

are

are not inprofitable for me, whilest 3 know my selfe & mine infirmities the better, am thereby compelled to sæke

belpe at the hand.

It is god for me (D LDKD) that thou halt thus exercised and hums bled me, that I may learne to dreade the secrete and terrible sudgements, which scourgest every childe that thou receivest, which bringest downe to the gates of Pell, and bringest backe agains.

J yelde the thankes therefore that thou half not spared my sinus, but half punished me with scourges of love, and half sent affliction and anguish within

and without.

Of grace and favour it is (DL02d) that then sufferest thy servaunts to be troubled and afflicted in this worlde, because they should not be condemned with the world.

Thou wouldest that they shot here be broken with affliction, y they may after rise in a new light & be clarified &

D.iiii.

made

Christian prayers

made glozious in thy kingedome.

Dh boly father thou halt ozdayned it so to be, and it is done as thou halte ap.

poputed.

Wherefore D Lorde, gene me the grace to reft in the about all things, & to quiet my hart in the aboue all creas tures, about all glozy and honour, as boue all bignitie and power, aboue all health and beautie, aboue al riches and treasure, about all ion and pleasure, a. boue all fame & prayle, aboue all mirth and confolation that mans barte may take or feele belides thee. For thou lord arte most god, most wife, most righteous, mot holy, most inst, most blessed, most high, most mightie, most comfo24 table, most beutiful, most louing, most glozyous, in whome all treasures of godnes molt perfectly reft.

And therefore what so ever I have belides thee, it is nothing but ome: for my hart may not rest nor fully be paci-

fied but onely in thæ.

Dh Lozde Jesu, who shall gene me winges wings of perfect love, that I may flye by from these worldly miseries, and rest with the?

The Christ the kinge of everlasting glozy, my soule cryeth but the with continuall gronings, and sayth: howe long tarieth my Lozd Dod to come due to me?

Dh, when thall the end come of all these miseries?

Tahen hall I cleane be delivered from the bondage of finne?

When thall I Lord, have my minds onely fired on thee, and be mery in the with perfect toy and gladnes:

When thall that bletted houre come that thou thalt visite me and make me glad with the bletted presence, when thou thalt be to me all in all?

When thall I come but the fiele and enior those swete consolations which with thy blessed sainctes are alwayes present:

When shall I have peace without trouble, peace without & peace within,

5.v.

and

and on enery live fledfall and fure?

Dh Lorde Jelu, when thall I stande and beheld thee, and have full light and contemplation of thy glory?

When that I be with thee in thy king dome that thou half ozdeyned for thine

elect before the beginning?

Dh blessed mansion of that heavenly Citie: Dh most cliere day of eternitie, whom the night may never barken.

This is the day alwayes clere and merp, always fure & neuer changing.

This day thineth clerely to thy faints in heaven (oh gracious Ded) with ever lastinge brightnes: but to be here on earth (so great is the darkenes of sinne in bs) it thineth obscurely, a as it were a farre of: we see but a glimmering therof.

Mould to GDD this day might thortly appeare and thine but o vs, and that these worldly vanities were at an ende.

Thy heavenly Citizens knowe and feele how toyfull this bay is: but we the

chilozen

thildzen of Euc, Araungers and exiles here on earth, doe lament and bewayle the bitter tediousnes of this presente life, Mortand euill, full of sorows and

anguith.

With sinne, disquieted with troubles, opplessed with cares, bused with vanities, blinded with errols, overcharged with labours, bered with tentations, overcome with vaine delightes & pleasures of the world, & miserably wraps ped in many kindes of calamities.

edfort mine exile: allwage my forow: bestroy the power of mine ennemies, the kingedome of sinne, Sathan, the worlde, and my wicked slesh, which alway make battaile against me, the bring these consticting dayes to an ende. So that I sing prayles but these (D God of my saluation) and magnify thy boly name world without end. Amen.

A prayer to be fayd before the preaching of Gods worde.

Almigh!

ful father, whose word is a lanterne to our feete, sa light buto
our steps, we most humbly besech thee to illuminate our mindes,
that we may but but the mysteries
conteyned in thy holy law, and into the
selfe same thinge that we godly buterstand we may be vertuously transformed, so that of no parte we offende thy
divine maiestie, through Jesus Christ
our Lord.

Another

foules (D Lo2d) thou thinest discurs ways but o bs by the light of thy grace, but in nothing so effectually as in the preachinge of thy word. Great is the haruest (as thou thy selfe hast sayde) and the workmen are sew. The greatest part of men are ignorant a wrapped in miserable blindernes, and sewe there be that teach thy

word

word truly as they ought. We beferh the therfoze to sende forth workemen into thy harnest. Sende teachers (D Lord) which are taught of the and in-Aructed by the spirit of godly wisedom obnoerstanding, which by their preas ching will fæke, not thefelues but the, because they are godly: and can so doe, because they are wife and understand. Deue to the preacher of thy word here prefent, out of the treasures of thy wis ebome, that which he may powze byon vs to our faluation; and buto bs acue thy grace and holy spirit (D Lo20) so to beare and to receive thy word, that the god sæde which falleth bypon vs be not choked with thornes, or withered away with drouth, or denoured by the foules of the aire, but may grow by in a good ground and fructefy with great

A prayer to be layde after the preaching of Gods

worde.

Almighty

i.Pet.s.

Num.29 Deut.9.

Iof.7.

Math.13.

Luke n. Rom.8.

lam.s.

1. Ihon. 5.

Rom,12.

wisdo.9.

2.Cor.3, Ihon.19.

Phil.2.

Pfal. 40.

Pet. 1.

Lmighty God and most merci full father, we hartely belich the that this feede of thy 1802de nowe fowen amongst vs, may take fuch depe rote, that neyther the burning heate of affliction oz perfecus tion cause it to wither, neither the thoz ny cares of this life do choke it, but that as fæde folven in god grounde it map being forth thirty, arty, and an hudged folde, as thy heavenly wisedome bath appointed. And because we have neede cotinually to crave many things at thy hands, we humbly befeeth the (D hear uenly father) to graunt be thy holy spi rit, so to direct our petitios of they may proceede frb luch a feruet mind as may be agreeable to the most blessed wil.

And living that our infirmity is luch, that we are able to do nothing without thy helpe, and that thou art not ignorant with how many and great tentartions we pose wretches are on every lyde compated and enclosed, let the Arength (DL02d) lustague our weak.

nes,

nes, and allife be with the grace, that me may be fafely preferued against all the affaults of Sathan, who goeth as bout like a roaring Lion fæking to deuoure bs. Increase our faith (D mercis 1. Pet.s. full father) that we doe not swarue at Luke.17 any time fro thy beauenly wood. Augment in bs hope and love, with a cares ful keeping of althy commandements, that no harones of harte, no hypocrifie, Pfal.95. no concupiscence of the eyes, noz entife Heb. 3.4 ments of the world, doe draw bs away . Thon. from thy obedience.

and feeing the times are dangerous wherin we live, let thy fatherly provis dence defend be against the violence of all our enemies, and specially against the furious rage of that Romilly idole, enemp to the Christ.

Furthermoze, foz as much as by the 1. Tim.2 holy Apostie we be taught to make our prayers and supplications for all men, we praye not onely for our felues here present, but beseich the also to reduce al fuch as be yet ignozant, fro the mile-

rable

Rom.15. 1.Cor.1. Ephe.4. rable captivity of blindnes and erroz, to the pure understanding of thy hear wenly truth, that we all with one consent and unity of minde, may worthip the our only God and Sautour.

ther) for all pastors and ministers, to whom thou hast committed the dispensation of thy holy words and charge of the chosen people, that both in their life Math. 28 and doctrine they may be found faythe Cor. 9. full, setting onely before their eyes thy Mark. 16 glozy, and that by them all pore sheeps which wander and goe astray, may be sought out and brought to thy folce. As gaine, that it would please the to deliver thy Church from such idle sheeps heards, wolves and hirelings, as seke themselves and their bellies, and not thy glozy and the safegard of thy flock.

Mozeoner, because the bartes of rus

lers are in thy handes, we make our

Pro. 21.

Rom.17 Ihon.16.

prayers buto the for all princes a margetrates, to whom thou hast committed the administration of instice: esper

cially

cially (D Lozde) for the Duenes ma Rom. 13. tellie, that it wold please thee to endue John. 16. her with the plentifull grace and paincipall spirite, that the map with a pure fauth acknowledge Jesus Christe thy onely sonne to be kyng of all kings and governoz of all governozs, even as thou hafte genen all power buto him both in beauen and in earth, fo wooke in her bart, that the confidering whose minister the is, may hartely sæke and seloully promote thy true honour and glozy, carefully traveling to being the people committed to her charge, & pet remaining almost in all partes of this realme in myferable blyndnes a darke ignozaunce, to the true knowledge of the, ruling and giving them as the is taught and commanned by thy holy mozB.

Also we belech the to endue all such as are in any authoritie bnoer her, with thy grace a holy spirite, that they may be sound by right and saythfull in their calling, sauozers a surtherers of

A.i.

thy

thy holy gospel, mainteners and before vers of the true Prechers & Winisters therof, and such as in singlenes of hart wil fæke, not them felues, but the clory and the commoditie of the people.

2. Cor.2. Rom. 12. lam.s.

And for that we be all mebers of the miltical body of chaift Jesus, we make our requeltes buto the, (D heavenly father) for all fuch as are afflicted with any kinde of croffe of tribulation, as warre, plague, famine, fickenes, pouers tie, impaisonmet, persecution, banish ment, or any other kinde of thy roddes, whether it be griefe of bodie oz bnquis 2. Cor.1. etnes of minde, that it would please the to gene them pacience & constancy till thou sende them full beliveraunce out of all their troubles.

Heb.13.

Finally (D Lozde) we most humbly belech thee to thew thy great mercy bps on our brethern which are persecuted, cast in papson, and dayly condemned to beath for the tellimony of the trueth, though they be betterly destitute of all mans apoe, get let thy fweete comforte

Heb.13. Rom.8. Pfal. 41. John. 16.

neuer

never bepart from the, but so inflame their hartes with thy holy spirite, that they may boldly & cherefully abide fuch tryal as thy godly wyledome thall aps poput, so that at length as wel by their beath as by their lyfe the kingedome of Act. 2. thy sonne Jesus Christ may increase & Math. 10 hine through all the worlde. In whose name we make oure humble petitions buto thee as he hath taught bs, faging: Our father which art &cc.

Luke.21.

A prayer to be fayd before the receauing of the Communion.

Father of mercy & God of all confolatio, feing al creatures do knows leage and cofesse the to be their govers nour and Lozde, it becommeth bs the workemanship of thine owne handes, at all tymes to reverence and magnis fie thy gooly maiestie: Firste foz that Gene.1. thou hafte created bs to thene owne Ephc.2. Image and similytude, but chiefely Gala.1. because thou haste belivered bs from Gene. 3.

A.ii.

that

Act.4. Acbre.1. Apo.5.

Iohn.3. Hebre.8

Hebre.4

1.Pet.1.

Ef.43.53.

Ma.3.17. lere.31.

Heb.8.

Rom.s.

Heb.2.

John.6.

Gene.3.

Rom.s.

Ephe.3.

iustly exiled.

Ephe.2. Io 6.17.

Ephe.2.

Gene.6.

that everlatting Death and Damnatio. into the which fathandzew mankinge by the meanes of finne: from the bons page whereof neither man noz Angell was hable to make bs free:but thou (D Lozde) ryche in mercy and infinite in godnes, half provided our redemption to stance in thine onely & welbeloued Sonne: whome of very love thou did dest gene to be made man lyke buto bs in all things, sinne excepted, that in his body he might receive the punishment of our transgression, by his Death to make latisfaction to the instice, and by his resurrection to destroye him that mas authour of Death, and so to bring againe lyfe to the worlde, from which the whole offpring of Adam was mot

DLozoe, we acknowledge that no creature was hable to comprehend the length & breadth, the depenes & height of that thy most excellent love which moved the to shew mercy where none was descrued, to promise and gene life

iphere

inhere death had gotten bictory, to re- Rom. 3. ceauchs into thy grace whe we coulde Efa. 64. one nothing but rebell against thymas Pfal. 5.12 iestie. The blind dulnes of our corrupt Rom. 7. nature will not fuffer be fufficiently Ma.16. to wer thefe the most ample benefits: 1. Cor, 2. pet neverthelette at the commaundes Luke, 11. ment of Jesus Chailt our lozo, we pres Mar. 10. fent our selves to this his table (which Mat. 26. bath left to be vied in remembrance of Luke,22 his beath butill his comming againe) 1. Cor.11. to beclare a witnes before the worlde, John. 8. that by him alone we have receved li- Gala.s. bertie and lyfe: that by him alone thou Rom.8. doest acknowledge os to be the childre | Pct.1. and heires: that by him alone we have Ephe.5. entraunce to the throne of the grace: Ephe.2. that by him alone we are possessed in Heb.4. our spirituall kingebome to eate and Rom.3. drinke at his table, with whome we Math. 25 have oure convertation prefently in Philia. headen, and by whome our bodies that Ephe.2. be rapled by agains from the dust, and Ephe.1. that be placed with him in ",at endlette Apoc.13 ion, which thou (D Faiger of mercy) A.iii. baste

Rom. 3. Ephe.2. Titig. Rom. 8.

half prepared for thine elect before the foundation of the world was layb. And these most inestimable benefits we acc knowledge and confeste to have receive ned of the free metres grate, by thine onely beloued fonne Jefus Chaift. Foz the which therefore we the congregation, moved by thy boly spirite, to rene per to the all thankes prayle, and glory for ever and ever mi and hold

A thankes gening after receaving of the Communion.

Diemercifull Father, we ren ber buto the all praise, thanks, bonoz and glozy foz that it hath pleased thee of thy great mer epes, to graunt buto be miserable finners, so excellent a gifte and treasure, .Cor. 10 as to receaue be into the felowship t company of thy beare Sonne Jefus Chailt our Lozd, whome p haft beline red to beath for bs, & hall gene him bit to be as a necessary fode & nourithmet

Rom: 4. John. 6.

bnto

ento everlatting lyfe. And now we befech the also (D heavenly Father) to graunt bs this requeste, that thou nes ner fuffer 85 to become so bukinde as to forget fo worthy benefits, but rather imprint and fasten them sure in oure barts, that we may grow and increase Luke.17 dayly moze & moze in true fayth, which continually is exercised in all maner Galais. of and workes: and so much the rather, (D Lozd) cofirme bs in thele perillous 1. Tim. 4 dayes e rages of Sathan, that we may Ephe.s. constantly stande and continue in the 2. Pet.3. confession of the same to the advances Math.s. ment of thy glozy, which art God over 1. Pet.2. all things, bleffed for ever.

A Lamentation of a finner afflicted in conscience for his offences.

A the middes of the desperate Maults of my soule, the intollerable heuines of my minde bath beretofoze (Lozd) cried as their in thine

T.tiii. eares,

eares, as though I had theiked & with lamétatios cryed out, laying: help, help me my god, my creatour, my most peouident keper, and everlatting beforer, for behold I perith.

On this occasion (Lo2d) when hear nines of minde dyd heretofoze allault me, I remedized that thou haddelf marny times let befoze mine eyes the word derful greatnes of thy most tever love towards me, by great multitude of thy benefits poured by man, which benefits every of thy workes (as they came befoze mine eyes) gave me instruction on to be mindefull of.

Mould not (thought I) if I hav in a maner any grace at all, would not such love bringe now into my harte a wonderfull delectation, comforte, & ioy in Bod for the same?

And againe, coulde suche delight in gods sweete mercy and tender love to wardes me (if I were not as evill as a castaway y wer none of gods childze) be without lothing of my sinne, & luste

and

and desire to doe Gods holy will? And these things thought 3 (se byon me bn thankfull wzetch) are either not at all in me, oz elfe in dede fo cololy and flens derly, that they being truly wayed and compared to righteousnes, are moze Esy.64. vile then a filthy cloth Carched in co2= rupt blod.

Dh(thought 3) 3 am afeard I have beceived my felfe: for thy fernaunts at all times (I trow) fælc otherwise then I nowe doe, the fruites of the spirite, as love, iop, peace, and such like. But my loue (alas) towards thee, what is it? my ioy (Dh woe is my hart therfoze) is not once almost felt of me, for my very soule within me (as David in his heauiues laid) refuleth comfort, and fareth as though it did btterly dispaire: and what peace can I feele then, oz certains ty of thy favour and love? Justly may I powze out this dolerous lamentatio of Sion: The Lorde hath forfaken me, Efay. 49. and my Lord hath forgotten me.

Pfal.77

Guen in the middes (3 lay) of thele

A.b.

mp

my former desperate allaults, mine in tollerable heavines cried to my God, and fro heaven he heard my gronings, and ther boon first prepared my hart to aske comfort of him, and then he accepted my praier, and gave me plentifully

my afking.

The desires of the afflicted thou hearest the care the parent they call but of the parent them, as the Palmitt faith:

The desires of the afflicted thou hearest:

(O Lord) thou preparest their hartes, and thine eare hearest them.

Pfal.10.

Dh Lozo my God, maruelous things are thele, whether J consider this maruelous maner of thy hearing, oz else the maruelous nature and property of thy godnes. Paruelous (no doubt) is that thy hearing, whereby the very de-

fires

fires of the afflicted are heard but much more maruelous is this thy goones. which tarieth not butill the afflicted bo befire thy help, but prepareth first their hartes to delire, and then thou genell them their delires.

Pea Lord (worthy of all praise) it can not other wife be. For howe thouldest thou bo otherwise then thy nature and propertie is: Art not thou bery godnes and mercy it felfer ow canft thou then but pitie and helpe milery?

Art not thou both the creatour and alin the conferner of all thinges: in fo much as the Lions whelpes roaring Pfal. 104 after their praye, do fæke their fode at Pfal.147 the handes, and the ravens birdes lacking meat, do call byon the?

If then thy fatherly providence and tender care (D Lozd) byon all the creas tures be so great, that the very beaftes and foules have this experience of thy amones in their necessities, that their roarings and cryings have the Areath of earnest callings & befechings : how

much

much rather doe these sighings, gronings, and desperate heavines of men, but chiesty of all those which beleve in thæ, cry and call loude in thine eares, though they speake never a word at all

Should I then now dispaire of thy fatherly mercy, whiles presently I fele the stirre by my soule that to crave help at thy hand? Should I thinke that thou wilt absent thy selfe for everythat thou wilt be no more intreated? that thy mercy is cleane gone, and thy promise come otterly to an ende, and that thou wilt now shut by thy louing kind nes in displeasure?

Pay Lozde, for all alterations are of thy right hand, and turne alway to the best to them that feare thee. All this is but mine owne infirmitie, for thou art ever one, thy promises be bufallible, and thy love toward them everlating ly during.

I will therefore in this my prefent tentation and greuous assault, power out the heavines of my hart before the

(dere

Pfal.77.

(vere father) yea I wil with gronings lifte by my foule buto thee, fro whence Pfal. 77. Jaffuredly know my helpe is coming. I will also for my present comfort call to remembrance (D Lord my God) thy tender mercies towardes me already thewed, the multitude of thy benefits, the greatnes of the same, the long cons tinuance of them, even from my cons ception butill this instant, and finally thy continual lust and desire to powze them boon me.

And mozeover, lith thy godnes is fo great(D Lozd) that thou deeft not only pitie milery, but also callest the heavy harted and afflicted buto thee, promis Math. ling that thou wilt ease their miserie: for as much as by the motio of thy god spirite I loth and abhore my linnes, I fæle the greuousnes of them, and thy heaup weath towards me for the fame, and finally what neede I have of thy gracious aide and fuccour: therfoze (oh father) in thy Sonne Chaiftes name, with fure confidence and trust in thine

infallible

Christian prayers

infalible promise, in this mine anguish trouble I come but the at thy mercifull calling, and crave comfort at thy hand. For this I know wel, that when I loth my sinnes, thou bost betterly forget them: whe I fele the grenous bursten of them, thy mercy swalloweth the bp: when I feele what I wante, thou will assuredly graunt it me. For sith thou movest my harte to desire helpe, howe should I mistrust but thou wille for thy truthes sake, gene me my asking?

Rom. 8.

Pea, wher I know not how or what to defire as I ought, thy holy spirit graciously working in me, maketh interscession mightely for me with gronings which can not be expressed, and there withall certefieth my spirit that by adoption through thy great mercy and godnes I am become thy child & heire.

With thouse I not then be of god cofort and toyfull in the my Godfor if thou be on my lide, who can be against me? Since thou dids not spare thing

owne

otone Sonne, but gaueft him for me, even when I was thine enemy: howe Rom. 8. halte thou not with him nowe that by his death 3 am brought into the fauor. gene me all thinges with him and for his take? Wabo thall lay any thinge to the charge of thine elect. It is thou load which instessell me. It is Chaist that hath died for me, year ather that is ris fen again for me, who also is set on thy right hande, and bath taken postession, yea and perpetually maketh there intercellion for me, untill that topful dap be come when I that have full fruition of the most glozious presence of the bis nine maiestie in that kingdome which thou hatte prepared before the begins Ephe.1. ning of the worlde, but in time (to the gracious godnes thought best) made knowen to me by gening the holy fpis rite into my harte, whereby, when I firste (Lozde) beleved thy holy worde Rom. (which is thine owne power to faue al that beleue) I was sealed, confirmed and Cabliffed in certainty of that thine

euer:

euerlasting kingdome & enheritance.

For the which inestimable benefite of thy rich grace (Dh Hozde my God) 3 befeech thee, even for the love thou bas rest to Christ Jesus thy sonne, and the mercy thou haoft on him when he cried Math. 27 on the Croffe, My God my God, why hast thou forfaken me?) helpe, belpe, 3 fay, and inflame my barte with love fo plenteoully towards the again, that 3 may be even swallowed by in the ionfull fæling of the same, in such sozt, that I may of very thankefulnes love the my Goo alone, the I fay my dere god, and nothing but thee and for the sake. Dh holp spirite whose worke this is in me, increase this thy worke, of thine infinite mercy, and preferue me that I neuer become buthankefull buto the therefoze. Amen, dere God, Amen.

A prayer for the ficke.

O Post mercifull God, which according to the multitude of the mercies, does so put awaye the sinnes of

those

those which truely repet, that thou res mebreff them no more: open thy eyes of mercy and loke boon this thy licke feruaunt, who most earnestly desireth pardon and forgivenes. Kenue in him (most louing father) what soever bath bene decayed by the fraude and malice of the deuill, 02 by his owne carnal wil and frailtie. Preserve & continue thys licke meber in the bnitie of thy church. Consider his contrition, accepte his teares, allwage his paine, as chalbe sene to the most expediet for him. And for as much as he putteth his full trust onely in thymercy, impute not buto him his former linnes, but take him buto the fauour through the merits of thy most dearely beloved Sonne Jesus Chaiff.

A prayer to be fayd at the hower of death.

Lozd Jesus Christe which art the onely health of all men living, and

Mi.

the enertalting lyfe of them that die in the: I wretched linner doe submit my selfe wholly but they most blessed wil, and being sure that the thing can not perish which is comitted but of the mer cy, willingly now I leave this frayle twicked slesse, in sure hope of thou wilt in better wyse restore it to me agayne at the last day in the resurrection of the iust. I beseich the most mercifull Lord Jesus Christe, that thou wylt by the grace make strong my soule against altentations, and defende me with the buckeler of the mercy against all the assaults of the denill.

Me and knowledge that there is in my selfe no help of saluation, but al my confidence, hope, trust, is in thy rythe mercy and godnes, I have no merites or god works which I may alledge before the: of sinnes and evil workes (a las) I se a great heape: but yet through thy mercy I truste to be in the number of them to whome thou wylt not impute their sinnes, but wylt accept and

take

take me for righteous and iuste, and to bee an enheritour of everlastynge lyfe.

Thou mercyfull Lozde wast bozne for my sake: thou diddest suffer bothe hunger and thirste for my sake: thou diddest teach, praye, and sase for my sake: all thy holy actions and workes thou wroughtest for my sake: thou surgested mose greuous paines and tormentes for my sake: fynally thou gauest thy moste precious bodye and bloud to be shed on the Crosse for my sake.

And these thinges profite me that thou freely haste done for me, which hast gewent thy seife also for me. Let thy bloud clense and wash away the spottes and soulenes of my sinnes. Let thy righter outness have and cover my burighter outness. Let the merytes of thy passion and bloude shedding be the satylefaction for my sinnes. Deve mee Lorde thy grace that the Fayth of my

Mit. saluas

faluation in thy bloude waver not in me, but may ever be firme & constant: that the hope of thy mercy & lyfe every lasting never becaye in me: that love ware not colde in me: finally that the weaknes of my flesh be not overcome with the feare of beath.

Braunt me mercifull Sauiour, that whe death hath thut up the eyes of my body, yet the eyes of my soule may still behold and loke uppon the: and when Death hath taken away the vie of my tongue, yet my harte may eye and say: Lord into thy hades I comend my soule, Lord Iesu receaue my spirit.

A prayer for a woman with childe.

Hou art wonderfull D Lozde in all thy workes, and what so ever thy god pleasure is, that dost thou easely bring to passe, neither is there any thinge in possible with the that thou wylt have don: And

albeit

albeit this thy almighty power thewe eth it selfe aboundatly in al thy works, yet in conceiving, forming and brings ing forth of man it thineth most evidently.

At the beginning (D Father) when thou madelt man and woman, thou commaunded them to encrease, multiply, I replenish the earth. If through the subtil entilements of Sathan they had not transgressed thy commaunded ment by eating the forbidden fruite, the woman whome thou hast appointed to be the instrument and bessell to conceive, nourish, and bring forth man through thy wonderfull workmaship, had without any labour, payne or travuell, brought forth her fruite.

But that which thy goones made easie, sinne and disobedience hath made hard, paineful, daungerous, a without thy speciall helpe and succour, impossible to be brought to passe: so that now all women bring forthe their chyldren in great sorowes, paynes, a troubles.

M.iii.

Potwithstanding that which through their owne imperfection and feblenes they are not hable of theselues to passe, thou through them to bringest one er makest easy in them to bringest one

to a toyfull ende.

We therefore being fully perswas ded of thy favour and godnes, of thy present helpe, and of thy sweete comfort in all miseries and necestities, knower ing also by the testimonies of the holy worde how great and intollerable the paynes of women are that travell of chilo, if through thy tender mercy they be not mitigated and eased, most hum bly praye the for Jefus Christes sake the forme our Lozde, to helpe and affift this thy servaunt now in travell and labour, that by thy almighty power the may safely bring feathe that which by the goodies the bath conceived, 4 that thp louing kindnes may make that eas fp and tollerable buto her, which finne hath made harve and painefull. Cafe (Dlozd) the paines which thou

thou

thou most e right coully haste put bpon ber and all women for the finne & dylobedience of our graundmother Euc, in whome all we have finned. 1Be viefent with her in her trouble, according to thy mercyfull promise: Geneber arength, and make perfect that thou halt so graciously begon. Let thy power be the wed no lette in the fafe beings ing forthe, then in the wonderfull for ming and falbioning of that the beas reth. Wake her a glab and a joyfull mos ther, that the through thy goones being fafely belivered and re-Nozed to health againe, may line & prakle thy bleffed name for euer.

STAR THOSE SHOEL OF

a and the plant be a

munification and the

Viiii

A plalme to be fayde in the tyme of any common plague, ficknes, or other croffe and vifitation of

Pfal.95.



Come, let be humble oure selves and fall bowne before the lord with reverence and feare.

our God: and we are the people of his palture, and the thepe

of his handes,

Come therefore, let bs turne againe but our Lord, for he hath smitten bs, and he shall heale bs.

Let vs repent and turne from oure wickednes, and our finnes shall be foze genen vs.

Let be turne, and the load wil turne from his heavy weath, and wyll par-

Don

Ofce.6.

Acts.1.

Ionas.3.

thee

M.b.

names

names sake encline thine eare, theare D mercifull Lozd.

For we do not poure out our praiers before thy face, trustinge in our owne righteousnes: but in thy great and marifold mercies.

Wall be throughly from our wice keones: clense be from our linnes.

Turne thy face from our linnes, and put out all our milombes.

Pake vs cleane hartes, D God: and renue a right spirit within vs.

Helpe vs D God of our faluation, for Pfal. 70. the glory of thy name: D deliver vs, and be mercifull vnto our finns for thy names sake.

So we that be thy people, and thepe of thy patture, thall geve the thankes for ever, and will alwayes be thewing forth thy praise from generation to generation.

Olozybetothe father, & to the sonne, and to the holy ghost.

As it was in the beginning, is now, and ever malbe, world without end.

A

A PSALME OF THANKES

geuing for deliuerance from the plague, of any other kinds of licknes, trouble, of affliction.

Pfal. 89.

Pfal 94.



Ded thou art become gracious to thy lande, thou hast turned awai the afflictions of thy servants.

way thy al displeasure, and turned thy selfe from thy weathfull indignation.

For if thou Lord habit not helped bs, it had not fayled but our Soules had ben put to filence.

But when we saide: our fiete have sipped, thy mercy (D Lozde) belped us by.

In the multitude of the lozows that we had in our harts, the comforts have refreshed our soules.

Dur soules waited stil bpd the load, our soules hanged bpon his helpe, our

pope

Pfal.62.

hope was alwaies in him.

In the Lordes word did we reionce, in Gods worde did we comforte our felues.

For the Lord faio: Call byon me in Pfal. 50. the time of trouble, and I will heare the and thou thalt praise me.

So when we were poze, nécop, lick Pfal. 40. ly, and in heavines, the Lozd cared for vs:he was our helpe and our Saujour according to his word.

In our advertitie and distreste he Pfal.27. bath lifte up our heades, and saued bs from otter betruction.

We hath delivered our soules from Pfal.33. death, he hath fedde bs in the time of dearth, he bath saued bs from the nois some pestilence.

Therefore will we offer in his holy Pfal. 27 temple the oblation of thankes gening with great gladnes: we will finge and speake praises buto the Lord our Sas utour.

The wil geue thanks onto the load, Pfal. 106 for he is gracious, and his mercy endu

reth

294	Christian prayers
	reth for ever mid in point in anut and
Pfal. 86.	The Lozde is full of compattion and
Pfal.103	mercy, long fuffring, plenteous in god
Red da	nes and pitie.
Pfal. 57.	Dismercy is greater then the hear
	uens, & his gracious godnes reacheth
	onto the cloudes. In the fluodi ous and
Pfal.103.	
	ozen: even so is the Lozd merciful onto
	them that feare him.
Pal 71.	Therfore will we praise the and thy
	mercies, D god; buto the wil we fing,
	D thou holy one of Afraell.
Pfal.98.	We wil fing a new fong buto the,
	D God: we will praise the Lorde with
	pfalmes of thankes gening.
Pfal.47.	D ling prailes, ling prailes buto our
	Bod: D fing praises, fing praises buto
. 0	buto our kinges and ill a seelessand
	For God is the kinge of the earth,
	fing praises with bnderstanding.
Pfal.145.	The will magnify thee, D God my
	king, we wil praise thy name for ever
11100	and ever-aind a fundion on the stop
1	Every day will we geve thanks but
	. to

to thee, and praise thy name for ever & euer.

Dur mouth that speake the praises of the lozo, and let al flesh gene thanks to his holy name for ever and ever.

Bletten be the Lozde God of Ifraell Pfal 21, for ener: and bleffed be the name of his maiestie, world without end, Amen.

Blozy be to the father, to the fonne, and to the holy ghott.

As it was in the beginning, is now, and ever that be, world without ende.

> Prayers to be fayde before meales and after.

> > A things depend byon thy providece(D lord) to receive at the hands due suttenace in time convenient. Thou geueft to them, and they

gather it:thou openest thy hand & they are fatisfied with all god things.

9

.Tim.4

Tim.2.

Ihon.6.

Cor.10.

D heavenly Father, which art the fountaine and full treasure of all gode nes, we beleech thee to thew thy mercy upon bs thy children, and fanctify thele giftes which we receive of the mercifull liberality, graunting be grace to ble them loberly and purely, according to thy bleffed will: so that hereby we may acknowledge thee to be the author and gener of all god things: and about all, that we may remember continuals ly to læke the spirituall fode of thy worde, wher with our soules may be nourished everlastingly, through our Sautour Christ, who is the true bread of life which came downe from Deas uen, of whom whosoever eateth shall live for ever, and reigns with him in glozy wozlo without end. So be it.

An other prayer before meales.

S.Paule)02 whatfoever ye do els, let all be done to g praise and glory of God.

Cternal

Cternall and everlining God father of our Lozd Jesus Christe, who of thy mofte fingular loue which thou bareft to mankinde, batte appoputed to his fustenance, not onely the fruites of the earth, but also the foules of the aire & beaftes of the earthe, and filbes of the fea, and halt commaunded thy benefits to be receued as from thy handes with thankes gening, affuring thy children by the mouth of thine Apostle, that to the cleane all things are cleane, as the creatures which be sanctified by thy word & by praper : graunt buto bs, fo moderately to vie thefe thy giftes pres fent, that our bodies being refreshed, our foules may be moze hable to pros cede in all god workes, to the prayle of thy holy name, through Jefus Chritte our Lozo. Do be it. Our father which art &cc.

An other.

e all consolation, which broughtest

B.i. againe

fus the great thepeherd of the thepe, through the blod of the everlatting covernaunt, make be fruitfull in all god workes to doe thy will, a worke in be that which is acceptable in thy fighte. Sandify be throughout, and kepe our whole spirit, soule, a body, fautles but the comming of thy deare Sonne oure Lord Jesus Christ. Thou art faythfull (D father) who hast promised this, who also that bring it to passe: to the therefore be genen everlasting prayle, how nor, and glory. Amen.

A thankes geuing after meales.

let all all people recopce in praising a extolling his great merscies: For his fatherly kindnes is plenstifully the wed forth oppon bs, and the truthe of his promise endureth for esuer.

Tale

Wile render thanks buto thee, Dlo2d god, for the manifolde benefites which we continually receive at thy bountis ful hand, not onely for that it hath pleas led thee to feede be in this present lyfe, gening buto bs all thinges necessary for the same: but specially because thou halte of thy free mercy fathioned bs a new into an affured hope of a farre bet ter lyfe, the which thou halfe declared unto us by thy holy Gospel. Therefore we humbly befech the, D heavenly fas ther, that thou wilt not suffer oure affections to be so entangled or roted in these earthly e corruptible things, but that we may alwayes have our minds directed to thee on high, cotinually watching for the comming of Christ, what time be that apeare for our ful redemps tion. To whome with the and the boly Thost be all honour and glozy for ever and ever. So be it.

X.ii.

An

An other thankes gening after meales.

Lozy, prayle, and honor, be buto the most merciful and omniportent father, who haste fed and dayly doest feede of thy most bountiful godnes all lyving creatures: we be seek the, that as thou haste neurished these our mortal bodies with corporall fode, so thou wouldest reptenthe our soules with the perfect knowledge of the lively worde of thy beloved Sonne Jesus Christ, to whome with the and the holy Ghost be prayle, glory, and ho nour, for ever So be it.

An other.

Dit bountifull e gracious God, which fievest all slesh, and haste promised that as king of the we shall not lacke, if we first sieke thy king dome and the righteousnes thereof, we fæling

fieling presently the benefit of this thy gracious promise in feeding our bodies with this corporal fode, doe render but to the most harty thanks for the same, befeeching the likewise to feede oure soules with that heavenly sode which perisheth not but abject in to everlating lyse: so that we being nourished by thy godnes bothe in body and soule, may be apt a ready to do all good works which thou haste prepared for his to walke in through Jesus Christe oure Lorde.

Vnto him that loned vs and was hed vs from our sinnes in his bloud, and made vs kinges and priests vnto God his Father, be all glory, power and dominion for euermore. Amen.

An other.

De god of glozy who hatheres ated, redemed, and presently fed us, be blessed for ever. So be it.

₹.iti.

The

Christian prayers.

The GDD of all power, who hath called from Death that great pasto; of the thepe our Lozd Jefus, comfort and defende the flocke which he hath reves med by the bloud of the eternal Tella. ment:increase the number of true pres chers:reprece the rage of obstinate ty rantes: lighten the bartes of the ignorant: relieue the paines of fuch as be afflicted, but specially of those that lufter for the tellimiony of his truth:and finally confound Sathan by the power of our Lozde Befus Christ. So be

43 43 BEEF 48-

The

THE LETANY.



DDD the Father of Heaven have mercy bpo vs miserable sinners.

O God the father.&c,

D God the Sonne redemer of the world:

have mercy bypon vs miserable and ners.

GGOD the Sonne redemer of the worlde &c.

D god the holy ghost, proceding from the Kather and the Sonne have mercy oppon vs miserable sinners.

O God the holy Ghost proceding from the Farher. &c.

D holy, blessed, and glozious Trinitie, the persons and one DDD, have mercy oppon vs miserable sinners.

Gholy, blessed, and glorious Trinitie, three persons. &c.

Kemember not Lozde our offences,

¥.iiii.

-moz

nor the offices of our forefathers, neither take thou vengeace of our linnes, spare vs good Lorde, spare thy people whome thou halfe redemed with thy most precious bloud, and be not angry with be for ever.

Spare vs good Lorde.

From all entil a mischiefe, from in, from the crafts and allaults of the Desail, from the worth, and from everlating damnation.

Good Lord deliuer vs.

From blindenes of hart, from pryde, bains glory, and hipocrific, from enuy, hatred and malice, and all bucharita, blenes.

Good Lord deliner vs.

from fornication, sall other beadly sinne, and from all the deceits of the world, the sleth and the denill.

Good Lord deliver vs.

from lightning and tempette, from plague, pettilence, a famine, from battayle and murther, and from soveyne death.

Good

Good Lorde deliuer vs.

From all fedition and pring conspiracy, from al falle doctrine and herefy, from hardnes of hart, and contempt of the word and commandement.

Good Lorde deliuer vs.

By the mysterie of thy holy incarnation, by thy holy nativitie a circumciss, by thy baptisme fasting and tentation.

Good Lorde deliuer vs.

By thine agony and bloudy sweat, by thy crosse and passion, by thy glozious resurrection and ascension, and by the comming of the holy ghost.

Good Lorde deliuer vs.

In all time of our tribulation, in all time of our welth, in the hour of death and in the day of judgement.

Good Lorde deliver vs.

Me sinners do beseich the to heare vs D Lozde God, and that it may please the to rule a governe thy holy church but be right way.

VVe besech thee to heare vs. &c.

That it may please thee to keepe and

Arengthen

Arengthen in the true worthipping of thee, in righteoulnes and holines of life, the feruaunt Elizabeth our moffe gracious Duene and gouernour.

VVe besech thee to heare vs.&c. That it may please the to rule hir hart in thy faith, feare, and loue, & that the may enermoze have affiaunce in the. and ever fæke thy honoz and glozy.

VVe befech thee to heare vs. &c.

That it may please thee to be her before ber and kæper, gening hir the vidozy

over all ber enemies.

VVe befech thee to heare vs.&c. That it may please thee to illuminate all bishops, pastours, and ministers of the church, with true knowledge and understanding of thy word, that both by their preaching & living they may let it forth and thew it accordingly.

VVe befech thee to heare vs. &c. That it may please the to endue the Lozds of the counsell, and all the Pobis litie, with grace wisedome and buders

Standing.

VVe

VVe besech thee to heare vs. &c. That it may please thee to blesse a kepe the Pagestrates, gening them grace to execute instice a to maintain truth.

VVe befech thee to heare vs.&c.

That it may please the to blesse and keepe all thy people.

VVe belech thee to heare vs. &c.

That it may please the to gene to all nations, buitie, peace and concord.

VVe befech thee to heare vs. &c.

That it may please the to geve be an hart to love and dread the, 4 diligently to live after thy commaundements.

VVe besech thee to heare vs.&c.

That it may please the to gene all thy people encrease of grace, to hear meke by thy word, and to receive it with pure affection, and to bring forth the fruites of the spirite.

VVe besech thee to heare vs &c.

That it may please the to bringe into the way of truth, all such as have erred and are deceived.

VVe befech thee to heare vs &c.

That

That it may please the to strengthen such as do stand, and to comfort a help the weake harted, and to raise them by that fall, and smally to beate down sathan broter our feete.

VVe besech thee to heare vs. &cc.

That it may please the to succour help and comfort all that be in banger, necessitie and tribulation.

VVe befech thee to heare vs. &c.

That it may please the to preserve all that transile by lande or by water, all women labouring of childe, all licke persons & youg children, & to thew thy pity boon all prisoners and captines.

VVe befech thee to heare vs. &cc.

That it may please the to defende and provide for the father less children and widowes, and all that he desolate and oppressed.

V Ve befech thee to heare vs. &c.

That it may please the to have mercy boon all men.

VVe befech thee to heare vs. &c.

That it may please the to some our

enemies,

enemies, perfecuters and flaunderers, and to turn their barts.

VVe befech thee to heare vs.&c.

That it may please the to gene & presserve to our vie & kindly fruites of the earth so as in due time we may enion them.

VVe befech thee to heare vs. &cc.

That it may please the to give be true repentance, to forgeve be all our sine, negligences and ignorances, and to en due be with thy holy spirit, to amende our lives according to thy holy word.

VVe besech thee to heare vs. &c. Sonne of God, we besech the to heare vs.

Sonne of God, we befech thee. &c.

D Lambe of God that takelt awaye the sinnes of the world.

Graunt vs thy peace.

D Lambe of ODD that takest away the sinnes of the world.

Haue mercy vpon vs.

D Christ heare vs.

O Christ heare vs.

Lorde

Lozd have mercy bpon bs.

Lord haue mercy vpon vs.

Christ have mercy bpon bs.

Christ haue mercy vpon vs.

Lozde have mercy bpon bs.

Lord haue mercy vpon vs.

Dur father which art in heaven.cc.

And lead be not into tentation.

But deliuer vs from euill. Amen.

The verticle.

D Lorde deale not with its after our finnes.

The answere.

Neither reward vs after our iniquities.

Let bs pray.

spilest not the lighing of a contribution of the desire of such as be so confully another our prayers that we make before thee in all troubles and advertibles when so could be considered by the consideration of the could be craft a subtely of the devilled which the craft a subtely of the devilled

or man worketh against be brought to naught, and by the providence of thy gwones they may be dispersed, that we thy servants being hurte by no persecution, may evermore geve thanks to the in thy holy Church, through Jesus Christ our Lord.

O Lord arise, helpe vs, and deliuer vs

for thy names fake.

D God we have heard with our eares and our fathers have declared but obs, the noble workes of thou didle in their dayes, and in the old time before them.

O Lord arise, helpe vs, and deliuer vs

for thine honour.

Olozy be to the father, sc.

As it was in the beginning, is now, &c.
Fro our enemies defend bs D Chaift.

Graciously loke upon our afflictions. Ditifully beholde the sourowes of our hartes.

Mercifully forgeue the sinnes of thy people.

Pauourably with mercy heare our prayers.

O

The Letany.

O sonne of Dauid haue mercy vpon vs.

Both now and ever bouchfafe to heare bs D Christ.

Graciously heare vs O Christ, graciously heare vs O Lord Christ.

D Lozd let thy mercy be thewed byon bs.

As we do put our trust in thee:

Let be page.

ther) mercifully to loke byon our infirmities, and for the glory of thy names fake turn from bs all those evilles that we most righteously have deserved, and graunt that in all our troubles we may put our whole truste and considence in thy mercy, and evermore serve thee in holines and purenes of living, to thy holines and glory: through our onely mediatour and advocate Jesus Christ our Lord. Amen.

A

A prayer for the Queenes

neud enuted educit. Lozd our heavenly father, high and mighty king of kings, load of loads, the onely ruler of Princes, which doest from the throne behold al the dwellers pronthe earthmost hartely we beforeh thee, with thy favour to beholde oure most gracious soueraygne lady quene Elizabeth, and so replenish ber with the grace of thy holy spirit that the may als way incline to thy wyll, and walke in thy wave. Indue her plentifully with bequenty gifts: grant ber in helth and wealth longe to line, Arengthen her that the may banquiffe and ouercome all her enemies. And finally after this lyfe the may attayne everlasting jove and felicitie & Through Jesus Christ our Lozd, Amen.

A prayer for pastours and ministers of the Church.

13.i.

त्राः

Unighty and everlatting god, which only workest great maruayles, sends downs by on ourse passoures, and ministers, and all congregations committed to they; charge, the healthful spirit of thy grace, and that they may truely please thee. Pours by on them the continual due of thy blessing: Braunt this (D Lo2d) for the honour of our advocate and mediatour Jesus Christ.

For Rayne.

which by thy Sonne Jelus Christe halte promised to all them that læke thy Lingdome, and the righteousnes therof, all thinges necessary to their bodely sustenaunce: Send to see belæch thæ, in this oure necessite, such moderate rayne and showers, that we may receive the fruites of the earth to oure comfort, 4 to thy honour, through Jesus Christ our Lord. Amen.

For

For fayre weather.

Lozde God, which for the sinne of man, diddelt once drowne all the world except, bili.perfonus, and after, warde of the great mercy diddell p20= mise never to destrop it so again. The bumbly befech the, that although we for oure iniquities have worthelp beferued this plague of Raine and Was ters, pet uppon our true repentaunce, thou wilt fend be fuch weather, where by we may receive the fruites of the earth in due feason, and learne both by thy punishment to amend oure lives, & for thy clemency to gene the prayle and glozy through Zefus Christ our Lozd. Amen,

An other prayer for fayre weather.

OBD and mercyfull Father, we acknowledge that we through our

10.ii.

many,

manyfolde linnes have deserved to be tharpely reduked and corrected of thee. But if thou shouldest deale with us after our sinnes, we are not able to at byde thy wrath and heavy hand, where fore deale mercifully with us (D lord) after the greatnes of thy godnes, and the multitude of thy mercyes, that we rather may rejoyce and be thankefull unto the for the aboundance of thy great mercies, and louing kindenes, then be cast downe and discouraged by the heavy waight of thy hand.

In thy hands (DLDKD) are both heaven and earthe: So governe them therefore, we befeech the for thy names sake, that we may have seasonable weather to receive the fruits of the earth. Staye the immoderate plenty of rayne and unseasonable weather, and power rather uppon us the plentiful dew of thy Spirite, that we may dayly growe to the perfection of Chair stenmen. Take awaye from us our stony hartes, and gove unto us in the

stæde

tieve thereof, hartes of flethe, that we maye rease at the lengthe thus to pronoke the weath to bringe uppon be exther this fo great a plague, as the loke of the fruites of the earth, exther else other plagues of thy infte indges ment. Graunt that we may so revent ps of our former enilles, that hereafs ter the worthy fruites of true repens tance may continually appeare there. in, and to to patte ouer and to ende this our moztall lyfe, that at the lafte we may attaine buto the blefled refurrection and lyfe & nerlasting, thozolo Belus Chast our Lozd. Amen.

In the tyme of dearth and famine.

O God heavenly father, whose gifte it is that the rayne doeth fall, the earth is fruitfull, beaftes encrease, and

P.iii.

filhes

fishes doe multeply: beholde we befech the, the afflictions of thy people, and grafit that the scarcitie e dearth which we doe now most justly suffer for our iniquitie, may through thy gwones be mercifully turned into cheapnes and plenty, for the love of Jesus Christ our Lorde, to whome with the and the hold bhost, be prayle for ever and ever. Amen.

In the tyme of warre.

governour of all things, whole power no creature is bable to relifte, to
whome it belongeth intelly to punishe
finners, and to be mertifull but them
that truely repent, save and deliver bs
(we humbly befeech thee) from the hads
of our enemies: abate their pappe, alstronge their malice, and confound their
beniles, that we being armed with thy
befence, may be preserved from all per
rils to glorify thee, which art the onely
never of all bidozy, through the merits

of thy onely Sonne Jelus Christe our Lorde. Amen.

Aprayer for obtayning the holy Ghost.

Minighty and mercifull LDKD, which genest but the people the holy Ghoste, as a sure pleage of thy heavenly kingedome, graunt but os (DL020) this holy spirite, that he may beare witnesse with our spirit that we be thy children, and heires of thy kingedome, and that by the operation of this spirit we may kill all carnal lustes, but lawfull pleasures, concupicence, entile affections contrary to thy wyll by oure Sautour and Lozde Jesus Christe. As men.

For fure hope and true tafte of euerlasting lyfe.

O Almighty God, which halte prepared red everlasting lyfe to all those y be

P.iiii.

thy

thy faithfull fernants, graunt onto be Lozo, sure hope of this life everlatting, that whiles we be here in this miserable world, we may have some tast and feeling of it in our hartes: not by oure descruing, but by the merits and deserving of our Saulour and Lozde Jesus Christ. Amen.

For the true knowledge of God and his word, and a lyfe agreable to the fame.

I we most bartely besech the, knowledge and true understarding of the worde, that all ignoraunce expelled we may knowe what the well and pleasure is in all things, and how to doe our duties, and truely to walke in our vocation, and that also we may expecte in ourse living those things that we doe know, I we be not dively knowers of the word good Lord, but also be insiders of the same, by our

Sautour

Saujour Jesu Christ. Amen.

A prayer for the gift of faith.

which not onely genest energy god and perfect gifte, but also encreasest those gifts that thou hast genen: we most humbly beseich the to encrease in by the gifte of faith, that we may truely believe in the and in thy promises made but obs, a that neither by our negligence, nor infirmitie of the sless, nor by grenousness of tentations, neither by the subtil crafts and assaults of the denill, we be driven from this faith in the bloud of our Sautiour and Lord Jesu Christ. Amen.

For a godly life.

Lmighty GDD geve bs grace that we may caste awaye the works of darknes, and put by pon bs the armour of lighte,

noin

now in the time of this moztall life (in the which thi sonne Jesus Christ came to viset vs in great humilitie) that in the last day, when he shal come againe in his glozious maiestie to sudge both the quicke and the dead, we may rise to the life immoztall through him who live the hand reigneth with the and the holy ly ghost, now and ever. Amen.

A prayer for true perseuerance and assured hope of eter-

Lessed God, which hast caused lipoly scriptures to be written for our learning, graut vs that we may in such wise heare the, reade them, marke them, learne them, and inwardly digest them, that by parcience and comfort of the holy worde, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast geven vs in our Sautour Jersus Christ. Amen.

A prayer of Chrisostome.

Lmighty GDD which half aes uen bs grace at this time with one accorde to make our coms mon supplications onto the, and doest promise that when two or thie be gathered together in the name thou wilt graunt their requests : fulfill nowe D Lorde the delires and petitions of thy feruants, as may be most expedient for them, grauting vs in this world know. ledge of thy truth, and in the mozlo to come life euerlastinge. Amen.

The ende of the Letany.

A GOD-

TA GODLY INSTRUCTI

on conteyning the fumme of all the divinitie necessary for a Christian conscience.

> Made by Master Ihon Bradford.



Man that is regenerate and borne of DD (the which thing that every one of bs be, our baps tiline the Sacramente of regeneratio both res

quire buber paine of damnation, and therefore let every one of bs with the virgin Marie fay: Beit vnto me O Lord according to thy word, according to thy Sacrament of baptisme, wherin thou half declared our adoption: and let bs lament the boubting hereof in bs, Aris uing against it, as we shalbe made able of the Lozde) a man, I fap, that is reges nerate, colifteth of two men (as a man The old map lay) namely of the old man and of the new man. The old man is like to a

man.

mighty

mighty giant, such a one as was Goliath, for his birth is nowe perfect. Wut the new man is like buto a litle childe, fuch a one as was David, for his birth is not pet perfect butil the day of his ge nerall rufurrection.

The old man therfore is more from why the ger, lufty, & ftirring, then is the newe old man man, because the birth of the new man is fironis but begun now, and the olse man is ger then perfectly borne. And as the old man is the new. moze Kirring, lufty, and fronger then the new man: so is the nature of him cleane contrary to the nature of the newe man, as being earthly & corrupt with Sathans feede, the nature of the newe man being heavenly and bleffed with the celestiall save of God. So that In what one man, in as much as he is corrupt respect with the feede of the Serpent, is an old one man man : and in as much as he is bleffed is both with the feede of Bod from aboue, he is an olde a new man. And as, in as much as he man, & is an olde man, he is a finner, and an also a enemp to Goo : fo in as much as he is new man

regene:

regenerate, he is righteous, and holy, and a frænde to God, the læde of God preserving him from sinne, so that he cannot sinne, as the sæde of the serpét, wher with he is corrupt even from his coception, inclineth him, yea, enforceth him to sinne, and nothing else but to sinne. So that the best part in man before regeneration, in gods sight, is not onely an enemy, but enmitte it selfe.

Dne man therfoze, which is regenerate, well may be called alwayes inft, and alwayes finfull: iust in respect of Gods seede, and his regeneration: sinfull in respect of Sathans seede and his first birth. Betwirt these two me therefoze, ther is continual constitute warre most deadly. The slesh and old man by reason of his birth that is perfect, both often foz a time, prevaile against the new man (being but a childe in comparison) and that in such sort, as not only other, but even the children of God the selves thinke that they be nothing else but olde, and that the spirite and seece

Howe one man may be called alwayes finful, and alwayes fuft.

why the olde man ofte times prevaileth against the new man.

The old man fo nightely

of

of God is loft and gone away, wher pet notwithstanding, the trueth is other sometime wife, the spirite and the seede of God at the length appearing again, and difrels ling away the cloudes, which couer the fonne of Gods feede from thining, as the cloudes in the aire do the copposall 500 icc. funne: fo that fomtimes a man, cannot meth this tell by any fence, that there is any fun: the cloudes & windes to biding it from our fight : Quen fo our cecitie oz blind wice c nes, and corrupt affections doe often hanow the fight of Gods feede in gods as aft to children, as though they were plaine wards reprobates. Waherofit commeth, that they praying according to their fense, they fin but not according to the truth, befire of and free. God to gene them againe his spirite, as though they had lotte it, and he had taken it away. Which thing God nes uer both in bede, although he make bs to thinke fo for a time: for alwayes he holdeth his hande under his children in their faultes, that they lye not til as co ther do, which are not regenerate. And this

preuaile againi to nem .: : child: EL 6500. In the for it a feeds vi bttc: !: tak ken ti. theu: in Decat. IS HOLF their of COME.

this is the difference betwirt gods chilneen which are regenerate, and electe
before all times in Christ, and the wicker castawayes, that the cleat tye not
still continually in their sinne, as doe
the wicker, but at the length do return
again by reason of Bods siede, which is
in them hid as a sparkle of sire in the
ashes: as we may see in Petgr, David,
Paule, Marie Magdalene, and others.

For these (I meant Gods children)
God hath mave all things in Christ Jer
sucto who he hath genen this bignitte,
that they Mould be his inheritance and

spoules.

This our inheritour Chailt Jesus, Boo with Boo, light of light, coeternal and consubtrancial with the father and with the holy ghost, to the ende that he might become our husband bicause the husband and the wife must be one body and slesh) hath taken our nature opon him, communicating with it and by it in his owne person, to be all his child ore, his divine maiestic (as Peter saith)

and

and to is become fieth of our fieth, and bone of our bones substancially: as we are become fleth of his flethe and bone of his bones spiritually, all that ever we have pertagning to him, yea even our finnes: as all that ever he hath, per taineth buto bs, even his whole glozy. So that if Sathan Hould fommen bs to aunswere for our bebts, or finnes, in that the wyfe is no futable person but the husbande, we may well bid him enter his action againste oure husbande Christe, and he will make him a suffi: ciet aunswer.

For this ends (I meane & we might be coupled and marged thus to Chaiff, and to be certaine of faluation, and at gooly peace with God in our consciences) Goo hathe genen his holy worde, which bath two parts (as now the chilozen of goo oo conflit of two men:) one part of gods word being proper to the Thelasoe olve man, and the other parte of gods pertaineth worde being proper to the newe man . to the place The parte preperly pertaining to the the gospel

Z.t.

pera

to the new

what the lame is.

olde man, is the law: the parte proper, ly pertenning to the news man, is the gospell.

what the

The lawe is a bodrine which commaundeth & forbiddeth, requiring bos ing and aucyding. Under it theres fore are conteined all precepts, threatnings, promifes then coditions of our gospell is. doing and anopding. sc. The gospel is a boarine which alwayes offereth & ais ueth, requiring on our behalfe, not as of worthines or as a cause, but as a cer tificat buto bs, and therefore buder it are contepned all the free & Tweete promiles of ged: as 3 am plozo the god. ec.

In those that be of yeares of discretion, it requireth faythe, not as a cause, but as an infirument wherby we our felues may be certaine of our god bufbande Christiand of his glozp: & therefore when the conscience feeleth it selfe disquieted for feare of gods iudgemet against sinne, the may in no wife loke oppen the voctrine perteyning to the olse man, but to the boarine onely that

science feas red and beatch downe & & terrour of Gods iudgemet againste inne, may not lok: bpon the lawe, but

The con=

pers

perteineth to the new man, in it not lo ap to the king for that which it requireth, that golpell for is faithe, bicause we never beleue as comfort. we thould : but onely on it which it of fereth, and which it giveth, that is, on Gods grace and eternal mercie & peace in Christ. So that the be in quiet, when the loketh for it altegether out of her felfe,in Gods mercie in Chaift Jefuitn whose lappe if the lay her heade saith s. John, then is the happie and thall finde John. 13. quietnes in Dede. Wiben the fæleth hir To the felfe quiet, then (in gods name) let her conscience loke on the lawe, and boon fuch things as it requireth, therby to brible & keepe with goo. bowne the olde Adam, to Cay that Go-the lawe. liath: fro whome the must nædes kæpe ip to kepe ! the sweete promises, being the bedde downe the wherein her spouse and the meete & lye together. For as the wyfe will keepe ber bed only for her huf band, although in other things the is cotented to have fellowship with others, as to speake, litte, eate, dzinke, goe. cc. lo our confcis ences, which are Chaiffes wines, must

Z.ii.

needes

quieted & at reace ferueth on olde men.

néces kepe è bed, that is, gods fivéete promises, alonely for our selues & oure busbance, there to meete together, to embrace and laugh together, and to be iopfull together. If finne, the lawe, the Deuill, or any thing would creepe into the bed and ize there, then complayne to the husbande Chaife, and foathwith thou thalt fe him play Phinces part,

Numbr.

Thus my dearely beloved, 3 have genen you in few words, a fume ofall the Dininitie Which a chailtian conscience can not want.

FINIS.



The Aable.

conto praicr. fol.s. A meditation cocerning praier. 28 meditation byo the Lozos praier. 44. In other meditation oppon the Lozdes plater. Private prayers for the morning & euc= ning, and for other times of y day. 104 when you awake out of your Acepe, praye 104 thus. when you behelde the day light, pray. 106 when you artie, pray. 107 when you aparel your felfe, pray. when you are made ready, to begin the day withall. 109 Cogitations meete to begin the day with 110 all. when you go forth of the doles, play. 113

A introduce | when you are goinge any tourney, praye. 11+ when you are about? to receue your mest prap thus. In the meale time. prap. After pour meat, pray Cocitation for about the midday. when you come home again, prap. 122 At the Sunne goinge bowne, play. when the candelles be hight, pray. when you make your felfe buready, pray. 126 when you enter into pour bed, wap. 127 When you tocke Acepe to be comming, plap I generall confession of linns, with other praiers for the mor= ning and evening, to be pled in families & publike

The Table.

publike affemblies.	to judgemente, and
.129	of the rewarde both
In other confession of	of the faithfull and
Cinnes. 131	bnfaithfaithfull, 171
A praier to be faide in	2 meditation of 9 life
the morning. 133	enerialing, f place
In other mayer to be	where it is, and the
faid in the morning.	incomparable topes
116	therof. 176
In euenig praier.137	In other meditatio of
Another. TAT	the bleffed fate and
An other. 141 An other. 143	felicitie of the life to
3 praier for remission	come. 177
of finnes. 144	I meditation of the
3 paper for the true	prefence of gob. 183
knowledge of the	3 meditation of § pro
implicate of our res	uidence of God. 185
	2 meditation of gods
desiption in Chaist.	manuer house good
155	power, bewty, good
I fourme of thankes	HCB.&C. 189
geninge for our re-	A meditation concer-
demption, & prayer	ning the lober blage
for the strength and	of the body, that it
encrease of faith. 157	map be subject and
A thankes gening to	obedient to § foulc.
God for his greate	192
benefites. 159	3 meditation concer-
A prayer for true mor	ning the lober blage
tification. 162	of the body and plea
A meditation for the	furs in this life. 196
crercile of true moz=	I meditation of seath
tification. 168	and the consoditics
I meditation of the	it bringeth. 199
comming of Chaift	3 meditation bpd the
	palliot

The Table.

pattion of our sa	oner by for oure
utour Jefus Chailt	tinnes. 231 3 praper to God the
3 praier to Christ cru	father, the forme, and
cified. 209	the holy ghoft. 232
3 praier to Christ af=	2 thankes gening to
cended and reigning	Goo the father, the
in alory. 210	some, and the holy
An other. 212	ghoft. 236
I praper for true re-	Departer to be laive of further any
pentance. 213 I praper for f ftregth	kinde of trouble of
and encrease of faith	croffe, either private
oza .enen Enitt	03 common. 239
A mayer for the true	3 praper to God for
fends and feeting or	his helpe and pro-
Gods favour & mer	tection againste the
cyin Chaift. 215	oblinate enemies of
3 mayer against our	the truth. 243 3 praper of the affice
spirituall enemies,	ted for the profession
and the field. 219	ofgods word. 245
a prayer for presente	B praier for the afflics
help in tentatio. 221	ted and perfecuted
Remedies against lin	under the tiranny of
full motions a ten=	Antechzist. 247
a prayet for the attop	3 praier to be laid af-
A prayer to the and	oz affliction. 249
wath and begance	3 praier to be faib bes
for our linnes, 224	fore the preachinge
In other praper for \$	ching of good word
anoyding of Gods	259
descrued weathhan	In other. 260

The Table.

mon plague, fichnes A praier to be faid af= ter the preaching of or other croffe and 6000 mord. 261 bilitation of Bob. praier to be faid be: 288 foze the receining of I plaime of thankes geninge for belinethe communio. 267 # thanks goving after rance from f plague rectining of the com or any other kind of ficknes, trouble, 02 munion. affliction. A lamentation of a fin Braiers to be faid be= ner afflicted in con= fore meales a after. science for his offen= cestading and in271 praper for the ficke. The Letany. nobly Instruction 280 conteining the fame a praper to be fayb at the houre of beath. of al the Dimmitte no cellary for a chailti= A praier for a woman an confcience, made by 219. Ihon 215 2ad with childe. 284 3 plaime to be laide in tord. the time of any com

Thus endeth the Table.

Imprinted at London by Henry Middelton.

Znng. 1970.

